

Zion's Herald

WEDNESDAY, MAY 3, 1899

THE PROMISE OF PEACE

AT dawn, as I lay half-waking and longing to sleep again,
Because, as my eyelids lifted, there in the dusk sat Pain,
There came from the orchard floating the first flute-tone of the spring --
The robin's song
I had missed so long,
The song with the cheery ring!

I started, and Sorrow started, and we looked in each other's eye,
While robin sang like a seraph, throat up, to the dim, gray sky.
I thought, for a blissful moment, that trouble had never been,
And Sorrow's face
Wore an angel's grace,
And lo! I had peace within!

A moment? Well, if a moment, an age in its potency! --
Something in robin's singing brought promise of peace to me.
Utterly was I lightened, one instant, of all my pain,
When robin sang,
When the silence rang,
When the spring came back again.

I think it was Heaven's answer to agonized, pleading prayer --
A hint of the perfect healing that waits us, sometime, somewhere.
O God! I will trust that surely, as there in the springtide dawn,
Some heavenly day,
For ever and aye,
The sense of our griefs will be gone!

Written for Zion's Herald by
James Buckham

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SAFEGUARDING OUR YOUNG PEOPLE

To the Methodist Ministers of New England:—

DEAR BRETHREN: Suffer me a word in behalf of the young men and women, who come from your charges to the city of Boston. At the late session of the New England Conference I was appointed to Bromfield St. Church. It has occurred to me that because of this appointment I might be able to be of service to the young people of Methodism who come to make their homes in this city. Hundreds of young people are lost to God and to His church because in the change from the country to the city they miss that friendly pastoral oversight which was so cheerfully given in the home church. They are strangers in a strange city. They are in need of a friend. They would appreciate a friendly greeting. It may be that they need friendly advice. It will be a great joy to me to be able to serve all such. You can help me to render just such service to them. It will cost you but little effort.

I ask for two things—both are easily done:
1. Give the young people my name and address. Tell them that they will be welcome to come to me at any time, for any service

that I can render them. They may come to me at the church, or at my home; or, if they cannot come to me, if they will drop me a card, I will go to them, and will do it gladly.
2. Write me, giving the full name of the person. Give his or her address, both the boarding place and the place of business. Tell me what their church relation is, and I will gladly look them up and do what I can to introduce them to a Methodist Church.

Do not overlook this request. I know how busy you are, and how many things are now on your mind and heart. Take this one additional, and help me to help your young people as they come to this city.

JOHN GALBRAITH.

33 Wenonah St., Roxbury (Boston).

Dr. Geo. F. Pentecost says he once ventured to speak to a very great man on religious matters, and asked him if he was a Christian; but he did so with some trepidation, not knowing how the man would receive it. At the close of the talk that ensued, the Doctor expressed the hope that the man had not considered him impertinent. The answer was a warm grasp of the hand and the following impressive words: "Don't ever hesitate to speak to any man about his soul. I have been longing for twenty years to have some Christian speak to me. I believe there are thousands of men in this city who are in the same condition that I am, carrying an uneasy conscience and a great burden on their souls; not courageous enough to seek instruction, yet willing to receive it."

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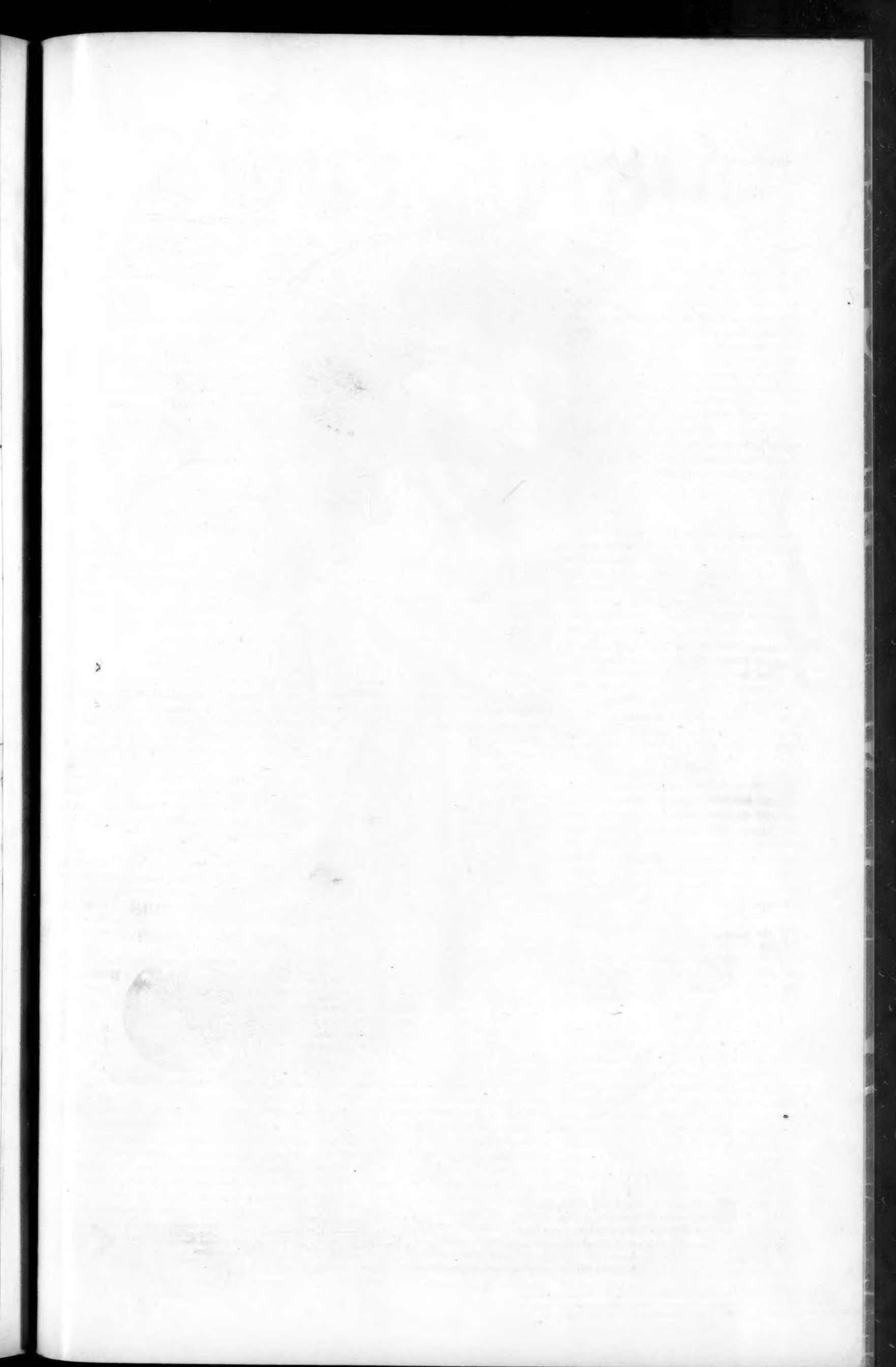
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ZION'S HERALD OFFICE, Boston.





Oh Rose-leaf! flushing when the South
Doth woo thee with a warm caress,
Thy dainty hues enchant me less
Than Hebe's rosebud cheek and moult;

For nothing ever can repair
Thy tender blushes when they fade;
But Hebe, happy little maid!
Hath Ivory Soap to keep her fair.

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Any person wishing a copy of this picture may mail to us 10 Ivory Soap Wrappers, on receipt of which, we will send a copy (without printing) on enamel plate paper, 14 x 17 inches, a suitable size for framing. THE PROCTER & GAMBLE CO., CINCINNATI, O.



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Zion's Herald

CHARLES PARKHURST, Editor.

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Philadelphia's Tribute to Grant

Every year the city of Philadelphia celebrates the birthday of Ulysses S. Grant. The seventy-seventh anniversary, last Thursday, was the occasion of enthusiastic rejoicings and distinguished honors. An equestrian statue of heroic size was unveiled in Fairmount Park, and President McKinley made an address. Many distinguished visitors were present and many different societies had some part in the ceremonies. One of the most striking incidents was when the Chinese Naval Reserves marched up to the pedestal and placed at the base of the statue a magnificent wreath from the Chinese Minister as a token of respect and a tribute of friendship from the Chinese Empire. The statue is the result of an attempt to depict "the silent man on horseback," and its most striking aspect is one of restrained strength. The horse stands squarely on his four feet, with his head turned slightly to one side. The rider is clad in field garb and is surveying the battlefield, apart from all confusion, giving the impression of a strong and self-possessed personality. While unconventional, the statue is highly commended. General Grant's granddaughter, Miss Rosemary Sartoris, unveiled the figure, and Mrs. Grant was present, with Mrs. McKinley. It was a most successful celebration in every particular.

Senator Frye in New York

It is not too much to say that New York owes as much to Senator Frye of Maine as to both her present senators. That she acknowledges a large indebtedness is shown in the compliment which she paid him last week. Assembling the men who shape the national prosperity, she invited Senator Frye as the guest of honor and paid high tribute to his statesmanship. The Senator is wide-awake to the necessity of an American commerce, and with this end in view he has given his best efforts to secure for the harbor of the port of New York a channel wide enough and deep enough for all the ships that can ever be called to use it. This is but a small part of what he considers necessary. He advocates an Isthmian canal, a deep water-

way from the Lakes to the Atlantic, and such encouragement and support as will restore to us the ocean traffic which once belonged to us. It is something of a surprise to know that more vessels sail the Detroit River than enter Liverpool or London, and that the traffic of Sault Ste. Marie Canal is double that of the Suez. An ardent and consistent protectionist, Senator Frye believes that the support and encouragement given to the domestic carrying trade is fully justified by results, and that proper encouragement along the same lines will be equally successful with the foreign trade.

Copper is King

While politicians dispute about silver, capitalists seek to control copper. For many months there have been persistent rumors of a gigantic combination of copper mining interests, and fortunes have been made in speculating in stocks of this description. The introduction of electricity for so many different purposes, and the feeling that the development of electrical science has only just begun, has made it clear that copper wire will be demanded in enormous quantities. The country is rich in copper, and the dividends paid on some of the copper stocks challenge credulity; but even at the high price they command there has been large buying ever since the first of the year. It is now reported that the Amalgamated Copper Company, with its authorized capital of \$75,000,000, is aiming to control and regulate the output and the price of copper. Of course a much larger capital will be required, but as the Standard Oil Company is represented in the management, there need be no concern but that ample capital will be forthcoming. Indeed, it is doubtful if any single enterprise ever had behind it such an immense amount of money. The interest in copper will be very considerably increased by this latest development.

Plan to Punish Lynchers

It has been suggested that Congress might pass a law making lynching a crime against the Federal Government and thus bringing all such cases before the United States courts for trial. It is argued that since a way has been found to place the railroads and many of the street railways under federal protection, there ought to be some way to protect the lives of citizens in communities where mob law is rampant. It does not follow that taking such cases to the United States courts would insure justice (as witness the case of the Lake City lynchings in South Carolina), nor is it clear that such a law would not infringe upon the Constitution; but in the light of recent

events in the South there is certainly need of such precautions as will prevent any further spread of a dangerous and threatening condition of things. The majesty of the United States is surely entitled to protection against wholesale murder by mobs, even if the persons composing them are residents of a State. Every citizen of the United States ought to be in a position to claim protection, even if certain doctrines regarding state rights have to go by the board.

Russia's Calendar

The fact that Russia still retains the Julian calendar is an embarrassment in her business relations with the rest of the world. Since 1891 various learned societies in Russia have been endeavoring to popularize the use of the Gregorian calendar. By the Julian calendar the solar year is reckoned as about eleven minutes longer than it really is. It is now twelve days behind the Gregorian calendar, and with the beginning of next year it will be thirteen days behind. The simple fact that the Pope of Rome made the corrections in the calendar was sufficient to keep Great Britain from adopting it for one hundred and seventy years after its adoption by Roman Catholic countries, and to keep Russia and Greece from adopting it down to this present. All the sacred days and festivals of the Greek Church have been fixed by the Julian calendar for centuries, and naturally there is much opposition to such a radical change as the adoption of the Gregorian calendar would necessitate. It is said there is little hope of winning over the authorities of the church, but the advocates of a change hope to accomplish their purpose by securing the support of the learned and influential people of the empire, and thereby induce the Czar to substitute the new system for the old by royal decree.

Exports to Africa

No feature of the rapid growth of our foreign commerce has been more striking than the increase of our exports to Africa. In 1889 the total value of goods exported from the United States to that country was \$3,496,505; in 1898 it was \$17,515,730; and for the eight months of the present fiscal year it is practically a million dollars in excess of the corresponding months last year. Comparing the exports of Great Britain to Africa with those of the United States to the same country, it is seen that while Great Britain exported goods last February exceeding in value those of the preceding February by \$32,500, those of the United States were increased by \$362,941. Taking the eight months of the present

fiscal year and comparing the value of our exports with that of the eight months of the preceding year, there is also a noticeable increase. The value of the exportation of books, maps, and engravings has increased from \$23,867 to \$46,940; of typewriters the value has increased from \$18,340 to \$24,663; of builders' hardware from \$137,704 to \$169,221; and while 1,249,242 pounds of lard were required for the African trade in 1898, there have been nearly two million pounds sent to that country in 1899. American boots and shoes are slowly gaining in popularity, the value of the exports increasing from \$57,262 to \$61,702. American cotton-seed oil is rapidly gaining, the exports being 315,469 gallons more this year than last, while exports of lumber increased from \$27,647 to \$95,042 in value. The variety of American goods demanded in Africa is as interesting and in many cases as surprising as the quantity.

Teledigraph and Teledigram

Two new words have been added to our vocabulary. These are made necessary by the invention of an apparatus for transmitting pictures by telegraph. It is called a teledigraph, which is the best word to express "long distance drawing," and is analogous to the word telegraph, which expresses the idea of long-distance writing. Following the analogy, the product is a teledigram. The inventor has succeeded in transmitting pictures from Chicago to Boston, and is looking for immediate returns from his invention. The machines are very complicated and require the utmost care in adjusting one to another and in synchronizing them. There are now five of them installed in newspaper offices in Boston, New York, Philadelphia, Chicago, and St. Louis, and they furnish additional evidence of the powers of electricity when utilized by science. Pictures may be sent from Chicago to Boston, exactly as they are drawn, in less time than it takes to make the original drawing. The greatest difficulty experienced in former efforts to send pictures by electricity was found in making the transmitting instrument and the receiving instrument run together. This has been overcome by making them run by clockwork. The inventor is Ernest A. Hummell, born in Germany thirty-four years ago, and now living at St. Paul, Minnesota. He is an expert watchmaker, and has succeeded in perfecting his new invention without borrowing money or in any manner impairing his rights in it.

Unrest in South Africa

The Uitlander at Johannesburg is the centre of the disturbance in South Africa, but other causes have entered in until he is a mere pretext. A petition, bearing the names of 21,000 British subjects, has recently been presented to the Queen appealing for some redress of the grievances which they are suffering at the hands of the authorities of the South African Republic. Neither this republic nor the Orange Free State has been invited to the Peace Conference, and that adds to the friction. The elections

in Cape Colony have shown that the Dutch possess more political strength than was supposed, and there are some who fear that Dutch influence may predominate in the British territories as well as in the Transvaal and the Orange Free State. The Dutch Boer is really being manipulated by the office-holders from Holland, and the Uitlander is the pawn in the hand of British politicians. The friction seems to increase. The Dutch understand perfectly well that Lord Salisbury does not want war, and they are doubtless taking advantage of that fact. The British are out of patience with the apathy of the Home Government and disconcerted at the result of last month's elections. It would not be surprising if some decisive action were necessary within the coming year.

Russia and Great Britain Agree

It is now announced from St. Petersburg that Russia has agreed not to attempt to obtain, nor to assist any other nation to obtain, any special concessions in the Yang-tse valley, but that Great Britain shall be left to enjoy all the rights and privileges conferred by the Chinese Government. In return for this, Great Britain agrees not to interfere with Russia in her plans for the occupation, fortification and control of Manchuria. The game of politics is played in secret, and the inducements offered by the contending parties are not often given to the public, but it would not be surprising if, later on, we should hear of an extension of this mutual recognition of the individual rights of these two nations. It is well known that Russia is willing to do anything in reason to insure the investment of British capital within her dominions, and this is one of the reasons assigned for this new understanding with Great Britain. The Russian foreign office is composed of some of the ablest diplomats in the world, and they make their plans for the distant future. It is they, and not the Czar, who define the policy of Russia.

Reduced by One-Half

It was in 1873 that Jules Verne sent Mr. Phineas Fogg around the world in eighty days. Included in the estimates was an allowance of seven days from San Francisco to New York; but in 1876 a special train made the trip from Jersey City to San Francisco in 83 hours, 39 minutes, and 16 seconds. Jules Verne allowed nine days from New York to London, but since that time the trip from New York to Queenstown has been made in five days and eight hours. These are considerable reductions, but the completion of the Trans-Siberian Railroad will make the greatest reduction of all. According to the Russian Minister of Railroads, it will be possible to make the journey around the world in 33 days as soon as the Trans-Siberian is completed. His estimate allows ten days from St. Petersburg to Vladivostock, ten more from Vladivostock to San Francisco, four and one-half days from San Francisco to New York, seven from New York to Bremen, and one and one-half days from Bremen to St. Petersburg—or thirty-three days for the trip. Forty

days would be a liberal allowance for the journey, and this is but half the time required by Mr. Fogg.

Fire Insurance Companies

The hostile legislation against fire insurance companies during the last year, in several States, emphasizes and warrants the apprehension that the present year is likely to prove a disastrous one for those engaged in the business of insuring against loss of property by fire. For some reason the destruction of property by fire during the first quarter of the present year exceeds by \$10,000,000 the loss during the first quarter of 1898. Estimating the losses that may occur during the other three-quarters of the year by those incurred during the first quarter, based on the figures of the preceding five years, the fire loss will reach the enormous sum of \$135,000,000. Unless the months to come be distinguished by exemptions as startling as the remarkable losses incurred in the first three months of the present year, there will be a large balance on the wrong side of the ledger for the fire insurance companies on the first of January, 1900.

Destructive Tornado in Missouri

A most destructive tornado swept the town of Kirksville, Missouri, last Thursday evening, while the inhabitants were at supper, killing more than thirty people and injuring about a hundred. Coming up from the south, it made for itself a path a quarter of a mile wide through the town, demolishing everything before it and spending itself at Newtown, forty miles away. Probably a hundred persons lost their lives, and at least three hundred were injured. A heavy rain followed the cyclone, and the electrical display was terrifying to the distracted people who turned out to rescue the wounded. Such a night of intense excitement was never known in that part of the country before. Kirksville is best known through its School of Osteopathy. It has about 5,000 inhabitants and is the shire town of Adair County. Many people resort to it for treatment by the Osteopaths, and it was in the quarter of the town where they were living that the effects of the cyclone were most severe. The night before there was a tornado in Iowa; several people were killed and considerable damage was done to farming property.

Marvelous Increase in Local Transportation

It is claimed that the street cars of the city of New York carried more passengers last year than all the steam railway trains in the United States. During the last eighteen years the average annual increase in the number of passengers carried by the various lines in that city has been about 24,000,000, and during the last three years the increase has amounted to 56,000,000 annually. If this increase continues, it will be necessary to provide for the annual transportation of a billion passengers within the next ten years. Figures seem to prove that in all the larger cities travel increases much more rapidly than the population. With such a marvelous increase it is easy to under-

stand why there is so much congestion in street-car traffic. The demand for transportation has not been met, and up to this time there is no promise of meeting it. Stimulated by the success which has followed Boston's Subway, New York is contemplating one on a much larger scale, which is estimated to cost about \$50,000,000. Naturally the franchise is eagerly sought by various combinations of politics and capital, but there is a strong undercurrent in favor of municipal ownership. Tammany is in favor of such ownership, but the methods of Tammany do not inspire confidence either in the city or the State. Judging from the past and present history of transportation, New York's proposed subway would not only relieve congestion for many years, but would pay a handsome dividend from the start if it can be kept out of the hands of promoters, syndicates and corrupt politicians.

The New Cable Ship

The Spanish prize ship Panama has been fitted out as a cable ship for the United States, and is about to sail from the Brooklyn Navy Yard for Manila. The Panama was captured at the beginning of the war by the lighthouse tender Mangrove, and proved to be the most valuable prize taken. She has been remodeled at an expense of \$120,000, and her name changed to Hooker. Much valuable machinery has been added, greatly increasing her cost. She is said now to be a model cable ship. She is 325 feet long, 35 feet wide, with a tonnage of 2,035. Her armament consists of two six-pounders and some magazine guns. She is slow, ten knots being the estimated average speed on the way to Manila, so that it will take her seventy five days to make the journey. She carries a quantity of Red Cross supplies, and a few officers for regiments now in the Philippines. Her duty is to lay the 250 miles of cable which she carries to establish communication between the different islands of the Philippine group. This is now largely carried on by steamer, which at best is more or less uncertain. With the opening of the cable the task of governing the islands will be facilitated.

Bluefields in Nicaragua

The Americans have a trade with Bluefields, on the Mosquito Coast in Nicaragua, that is worth \$2,000,000 a year. Several lines of steamers are employed in carrying fruit, principally bananas, to New Orleans and other ports. The Mosquito Indian reservation included this part of Nicaragua, but the Nicaraguans made a pretext for depriving the Indians of their treaty rights, and now exercise all the rights of sovereignty. Several times rebellion has broken out, led by Nicaraguans, against the government. The latest outbreak was so far successful as to make the rebel Reyes the *de facto* ruler of the country in the vicinity of Bluefields; the town itself was completely under his control. There is quite a large American population here, and the residents paid the usual customs dues to Reyes. This was in strict accordance with international law and custom.

Reyes has now been driven out, and the Nicaraguan government demands that all these dues shall be paid a second time. The real reason appears to be that the Nicaraguans want to control the trade, which is almost wholly in the hands of the Americans; the excuse is, that the Americans had no occasion to pay the dues to Reyes and would not have done so if they had not sympathized with the rebellion. The Detroit is now at Bluefields, and the condition of affairs is most unsatisfactory. The State Department has taken a firm stand and American interests will be afforded ample protection.

American Enterprise Wins Again

It is only a short time since a Pennsylvania company secured a contract to build a bridge across the Nile, competing with the best of the British manufacturers. The prospects are that the bridge will be in position in less time than the foreign competitors would agree to have it ready for shipment from England. It is now reported that Russia has contracted for twelve bridges to be sent out from Pennsylvania for use on the Eastern Chinese Railroad. A Russian engineer is here to inspect them as they are made ready, and it is expected that they will all be on their way to Vladivostock before the close of the present year. Russia has already contracted for 81 American locomotives, and nearly as many more are under contract for exportation. Quality and cost have entered in, but one of the determining factors is the promptness with which our manufacturers comply with the demands for expediting work.

News from Luzon

The advance to Calumpit was contested by the insurgents, but they adhered to the policy of retreating after a spirited resistance. The rains made the advance more difficult, but did not suffice to check the enthusiasm of the Americans. The staying quality of the volunteer regiments has attracted the attention of all Europe, and the brilliant feat of Colonel Funston in swimming the Rio Grande has no parallel in this campaign. He commands the 20th Kansas regiment, and the bravery of the soldiers under his command is a worthy compliment to the daring leader. It appears that the insurgents looked upon Calumpit as impregnable, and when our army kept its steady march unchecked by the galling fire of the insurgents behind their intrenchments the effect was instantaneous. It was no surprise when, a little later, a flag of truce was seen. The bearers brought a message from Aguinaldo to General Otis, and were promptly taken to Manila. There they asked for a suspension of hostilities till the Philippine Congress could be called together to arrange terms of surrender. Admiral Dewey and Mr. Schurman of the United States Philippine Commission were present, and the conference lasted three hours. The messengers from Aguinaldo were informed that no terms would be offered except unconditional surrender, and that there could be no recognition of any Philippine Congress or any authority except that of

the United States. It is reported that one of the messengers said that the Filipinos were ready to acknowledge themselves beaten, but that they ought to have a chance to yield gracefully through the action of the representatives composing their Congress. Finding their pleas of no avail, they returned to Aguinaldo with the information that a written guarantee of general amnesty was the very best terms that would be offered under any circumstances. The course of General Otis received the instant and emphatic approval of the President, and the insurgents can have no excuse for any misunderstanding. They complained that Spain had made promises only to break them, but every effort was made to convince them that the Americans would keep faith with them and offer every facility for the resumption of their regular avocations. There is a very general impression that the contest will not last much longer, but of course nothing can be predicted with any degree of certainty. The week has been an eventful one, whatever the final issues may be.

Events Worth Noting

From Feb. 4 to April 28 there were 198 Americans killed and 1,111 wounded in the Philippines.

Lieutenant Gillmore, U. S. N., and the fourteen men captured with him, are alive and well, according to late reports.

The latest returns from the elections in Spain show a government majority of forty over the representatives of the combined opposition parties.

The \$20,000,000 indemnity due Spain by the terms of the Paris treaty was paid to M. Cambon, the French ambassador, on Saturday, in four treasury warrants of \$5,000,000 each.

The transport Zealandia has arrived at Manila with several companies of the 9th Infantry. The transport Morgan City has sailed from San Francisco for Manila with 600 recruits. The transport Crook has returned to the United States bringing the bodies of 356 soldiers from Cuba.

Los Angeles, California, celebrated the dumping of the first bargeful of material for the new breakwater at San Pedro. The event is of national importance because of the need of a harbor between San Francisco and San Diego.

Strikers in Idaho mines blow up two mills at Wardner, killing one man, wounding several, and destroying \$250,000 worth of property. They threaten to destroy every mine where non union miners are employed. Troops are in readiness to quell the disturbance if the local authorities require their services.

The Missouri legislature has passed a resolution authorizing St. Louis to issue bonds to the amount of \$5,000,000 in aid of the World's Fair, and has appropriated a sum not to exceed \$1,000,000 for the same purpose. The New York legislature on the last day of the session enacted a law to tax public franchises. This will yield about \$15,000,000 to the city of New York alone. Very strong pressure will be brought to induce the Governor to withhold his signature.

THE RELIEF OF THE SERMON

EVERY one must seek fresh sources of inspiration and relief from the drag of ordinary routine, at the hands of one's fellows. And to satisfy this is one mission of the sermon. A man's head is full of business care through the week. A woman has been in the sphere of her home duties and her world has been shut into the compass of her four walls. Both come to church on Sunday seeking not only the opportunity for worship, but also the possibility of relief and replenishment. Does the modern sermon meet this need? Without doubt the majority of preachers do seek to satisfy just this demand. But there is often failure. Too many preachers conceive of the pulpit either as an instructor's chair, from which they must deliver a lecture, or a forum for the discussion of questions of the day, in which they are to do all the talking. But this affords little relief to the well-informed business man or the busy mother. However able the discussion, there is grave doubt as to the edifying value of a sermon on the conduct of the national policy to men who have read the daily papers on the same topic all through the week. Ministers are not specialists in these matters. Busy men and women turn to the preacher for relief and inspiration as he presents the great ideals and sanctions of the Gospel of Christ. We must return to the witnessing discourse of Peter and Paul.

THE STUDY AS A REFUGE

EVERY minister knows what the study stands for as a workshop and as a place of prayer and meditation. But it has a function distinct from these, and one no less important. It is a refuge. There are dead levels in the week through which every pastor must walk. There are afternoons to be spent with people who are complaining and bitter; there are bleak natures against which the pastor must pour out all the flood of sunshine and the warmth of love in his heart. And then he comes back to the study with his resources exhausted and his strength depleted. He has been where the sands are hot and he wants an oasis. And there in the study await him the welcome books. What a change in companionship is instantly possible! After an hour spent with a man who is discouraged, he can now talk for a half hour with Emerson about heroism. The invading gloom that he has brought from the last sombre household he visited he can now fend off as he thinks with Hillis or Van Dyke about the saving optimism of his faith. A glimpse of the glorious natural beauty that fills the descriptive passages of some of William Black's stories of the Scottish Highlands, or a visit among the Drumtochty folks with Ian Maclaren, or a dip into Harry Lindsay's "Methodist Idylls," are tonic enough after the day that has been given to work in narrow streets.

Ministers do not make enough of their studies as places of refuge. The glorious company that gathers there daily inviting them to common cause and coun-

sel are all too seldom summoned out to partake of the mood that they bring back from their task in the parish. They have become immortal names, but not immortal friends. This is not right. The great books in the minister's library are the rocks which are to cast their cooling shadow across the hot wastes of his life, to arrest the sand-drift of a thousand trivialities with which he must deal, no less than they are weapons in his armory and sources for his inspiration. The study is the place of prayer and the practical workshop. But it is a refuge sure and sweet when the day is long or when the victory is near.

THE PASSING OF FAMILY PRAYERS

ONE who had taken pains to inquire as he went around through the quarterly conferences of two presiding elders' districts in one of the New England Conferences, recently made the public statement that, of the limited number who attended the class-meetings of those two districts, less than one-third had prayers in their families. If this be the case among those presumably the most devout and faithful, if only one-third even of such have family prayers, how small must be the proportion of our members generally! Shall we call it one-tenth? It certainly cannot be more than one-fifth. Every testing of the matter, whether in official boards, quarterly conferences, public congregations, class-meetings, or private intercourse, confirms the conclusion that this good old practice has largely passed away. There seems to be but very little conscience in regard to the subject. Heads of households content themselves with the lame excuse that it is difficult to get the family together, that there is no convenient time, that the pressure of work makes it impossible, that they do not like to pray before others. All of which simply goes to show, it seems to us, that either the importance of the practice is not appreciated, or else that there is a sad lack of willingness to face unpleasing duty.

In the latter aspect it is a very alarming symptom, though perhaps not a new one, and is closely allied with the very general reluctance on the part of church members to take part in the public means of grace, or even to attend them with any regularity, and also with the common neglect of Bible study and private supplication. As to the other point, it is difficult to see how any thoughtful person can regard the habit in question as of little consequence. It surely has most intimate relation with the religious tone or atmosphere of the home. Of itself alone it will not create such an atmosphere. But it is one element tending that way, and its absence will certainly be felt. What parent can help feeling, if his children do not grow up as they should, but that they might have done otherwise had he himself brought them to God morning by morning or evening by evening in stated devotions to which they at least sometimes listened, if they did not actively join therein?

God has in numberless instances blessed this exercise to the good of the young, as well as of the old. That father (or mother) is not doing all he might for those committed to his care who allows them to grow up without this hallowed experience to help them in the battles of life. It aids in bringing the members of the household together. Sacred impressions can thus be made that in no other way are possible. If this be neglected, there is little likelihood that the harder task of personal pleading will be attempted. While if this duty be done, it makes all others easier.

No time for it in our busy life? How extremely rare the case in which at least five minutes cannot be secured for this purpose at some period of the day. And five minutes is certainly better than nothing. But of course ten is better still, and ten can be managed by a little planning, in nine cases out of ten, where the heart is at all set upon it. It will really pay. Of that we are firmly convinced. Let young couples who are setting up a home start aright; and let the homes where this hallowing influence has fallen into abeyance take on anew its blessing if they would have the rolling months bring them the largest amount of true prosperity.

REVIVALS IN THE SPRING-TIME

THE last winter in New England was one of special discomfort. The winter really commenced in November, and lasted until the first of April. The great number of storms, the excessive cold and bad condition of the roads, hindered our church work in all our six New England Conferences. The Week of Prayer and the whole of January gave us weather as bad as the worst. The inclement weather produced an abundant harvest of sickness. Our revival meetings were broken up, and in almost every case the results were exceedingly unsatisfactory. May and June are now before us. Will all the preachers in New England permit me to urge them to enter at once upon revival work? If it is not feasible to hold special revival services, then make every service a revival service. Do not wait for evangelists or any outside help whatever. Rally the faithful few, or many, as the case may be, and expect an immediate answer to prayer in the awakening of the church and the salvation of sinners. God waits to be gracious.

W. F. MALLATIEU.

It Could Easily be Done

WHAT? Secure five thousand \$1 subscribers to ZION'S HERALD under the special offer which appears on the inside of the cover. An average of one new name on each charge would result in one thousand new subscribers, and an average of five on each charge would make the five thousand. There are many churches where, if the minister and old readers would properly interest themselves and begin a genuine campaign for the paper, fifty new names could be added to our list.

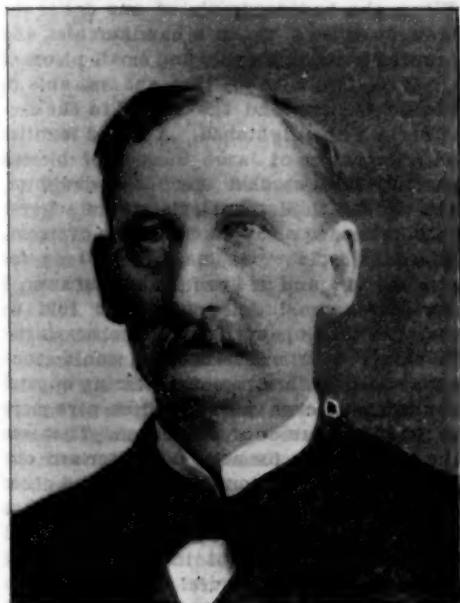
We appeal to all friends to help on this proposition, especially in the interest of the superannuates and their families. Unless

the ministers, to whom belongs the privilege and obligation of circulating the *HERALD*, come immediately to the rescue, it is very doubtful if there will be any balance to divide among the patronizing Conferences next year. The *Christian Advocate* last year made no money, but show a substantial loss for the year. *ZION'S HERALD*, by the practice of the most rigid economy in management, was able to divide a few hundred dollars among the worn-out preachers and their families.

If the ministers will secure 5,000 subscribers under this proposition, something can be divided next year. But a real exigency is upon the management, and our good preachers must share the responsibility. Send in the \$1 subscribers. Let everybody help.

Rev. Charles S. Nutter, D. D.

THE recently appointed presiding elder of St. Albans District, Vermont Conference, Rev. Dr. Charles S. Nutter, is a New Englander by birth. His ancestors came to New Hampshire from England and Scotland early in the colonial period. The Scotch were ardent Federalists, some of them were



REV. C. S. NUTTER, D. D.

officers in the War of the Revolution, while the English were prominent and aggressive Tories. The English were puritanical in spirit, for two or three generations, until the fashion changed. One son was named "Hate-evil Nutter." All who know the subject of this sketch will recognize the influence of heredity.

Dr. Nutter was graduated at Boston University School of Theology in 1871 in the same class with Professor H. C. Sheldon and Dr. J. W. Hamilton. He labored several years in the New England Southern Conference, but in 1884 was transferred to the New Hampshire Conference and stationed at Tilton, the seat of the New Hampshire Conference Seminary. His last pastorate in that Conference was at Haverhill, Mass.

In 1891 he took a supernumerary relation and went abroad. He has made a special study of hymnology for many years. His first book, "Hymn Studies," published by the Book Concern in New York, and now in the third edition, is acknowledged to be a standard work upon that subject. In 1894 he went to St. Albans to take the place of Rev. R. L. Bruce, who left that year for the West. This pastorate continued five years, and was marked by signal success both financially and spiritually. Dr. Nutter represents the first General Conference District in the General Missionary Committee. He

will report the church news for St. Albans District.

An Open Door-- Shall We Enter?

ELSEWHERE we publish a very important statement and appeal from the Mission Rooms concerning Porto Rico and the need of beginning work there at once. We exhort our readers to ponder this message from the missionary secretaries. It is impossible to read it and not feel the peculiar sense of urgency in the case. No money can be used for work in Porto Rico during the present year that is not contributed for that special purpose. Let the Methodist Episcopal Church rise to the emergency, take this new, destitute and yet hopeful field—now a part of our own possessions—on its heart, and send to the office at New York the funds needed to inaugurate this mission.

Creed Revision

TO Methodists it seems eminently fitting that other denominations, particularly Presbyterians and Congregationalists, should revise their creeds and eliminate the hyper-Calvinism which so tenaciously adheres to their doctrinal standards. The grand Old South Church of this city last week formally rejected the barbaric relics which it adopted as its creed in 1680. This confession of faith has been dead for a half-century—a skeleton hidden away and so far forgotten that a majority of the membership of the church were surprised to learn that such a ghastly thing existed. This sarcasm upon God is as follows:—

"By the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

"These angels and men thus predestinated and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished.

"Neither are any other redeemed by Christ or effectually called, justified, adopted, sanctified and saved, but the elect only.

"The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.

"Works done by unregenerated men, although for the matter of them they may be things which God commands, and of good use both to themselves and to others, yet because they proceed not from a heart purified by faith, and are not done in a right manner, according to the word, nor to the right end, the glory of God, they are therefore sinful and cannot please God, nor make a man meet to receive grace from God; and yet their neglect of them is more sinful and displeasing to God."

It is suggestive to remember that good men have been so devoted in conscience to this creed that they would willingly die for it and more willingly condemn others to the stake as blasphemous and incorrigible heretics because they would not believe it. This was the theological seed sown deep in the virgin soil of New England, and the first protest heard against it came from the ardent Methodist who preached, not a partial or limited atonement, but that "whosoever will" may enter into the benefits of the mediatorial work of Jesus Christ. Our fathers fought this severe battle through successfully for all denominations, and profoundly grateful mention should be made of them in this connection.

The contributions in this issue put our readers under an enjoyable and very grateful sense of obligation. No one can afford to leave any article untasted.

Rev. Charles F. Parsons

THE new presiding elder of Augusta District, Maine Conference, Rev. C. F. Parsons, was born at Dedham, Mass., in 1856. When he was thirteen years old his parents moved to Maine, his mother's native State. He was converted when he was seventeen years old under the ministry of Rev. A. S. Ladd, D. D., who was then pastor of the Biddeford church, and who is now the presiding elder of Lewiston District. When called to the ministry he went to Kent's Hill and then to Boston University School of Theology, where he took a special course. He joined the Maine Conference on probation in 1892. His appointments have been: 1882-'84, Peak's Island; '85-'87, Kennebunk;



REV. CHARLES F. PARSONS.

'88-'89, Bridgton; '90, Cumberland; '91-'92, Mechanic Falls; '93-'97, Hallowell; '98, Beacon St., Bath. Bishop Vincent appointed him presiding elder against his wish and in spite of his protest, he greatly preferring the pastorate, in which he has been signally successful. His selection for this responsible position is received with marked satisfaction by his brethren in the Conference. He was the ministerial visitor from the Maine Conference at the last annual meeting of the Wesleyan Association. He will serve as the district reporter for our columns.

PERSONALS

—Rev. Dr. E. E. Hoss, of the *Christian Advocate* of Nashville, will make his first trip to Europe this summer.

—Bishop Foss, who is among the preachers selected for the spring term at Cornell University, will preach there on Sunday, May 28.

—Dr. Edmund M. Mills, corresponding secretary of the Twentieth Century Fund, will deliver the commencement day address of Grant University on May 17.

—Rev. F. H. Morgan, of Singapore, formerly of the Maine Conference, at the recent session of the Malaysia Mission Conference was elected both secretary and treasurer.

—Prof. G. E. Ackerman, D. D., of Grant University School of Theology, will deliver the alumni day address at Garrett Biblical Institute on May 23.

—Rev. and Mrs. William M. Sterling, of Los Angeles, Cal., celebrated their silver wedding at their residence in that city, April 17. The occasion was made notable by the assemblage of a large circle of friends, and by the generous gifts which were re-

ceived. Mr. Sterling is now presiding elder of the San Diego District, Southern California Conference.

— Bishop Bowman has subscribed \$500 to the Twentieth Century Endowment Fund of De Pauw University.

— Rev. Dr. E. L. Thorpe, who was transferred from Topeka, Kan., to the New York East Conference, has been appointed pastor of First Place Church, Brooklyn.

— We are in receipt of cards from Rev. Dr. and Mrs. Roscoe L. Greene, of South Boston, announcing the approaching marriage, on May 11, of their daughter, Miss Grace Geneva, and Mr. William Edgar Crosby, in St. John's Church.

— The *Texas Christian Advocate* says that the manuscripts which are sent to the papers by Bishop Keener, of the Methodist Episcopal Church, South, are "written, spelled and punctuated with a delicate precision that makes the printer's eyes dance with joy."

— Dr. C. H. Payne has for some time past been battling with the grippe. In consequence of not giving himself time to regain his usual strength before resuming his work, he has suffered several relapses. He is now slowly, but his physician thinks surely, recovering.

— A correspondent of the *Midland Christian Advocate* observes: "I wandered into the Methodist Preachers' Meeting (Chicago) and heard a paper by Dr. Frank Crane, who is perhaps the strongest intellectual force in the Methodist pulpits of Chicago."

— Rev. C. H. Dunton, D. D., who has accepted the position of dean of Claflin University, Orangeburg, S. C., was for many years the grandly successful principal of Troy Conference Academy at Poughkeepsie, N. Y. He will still retain his relation to the Troy Conference.

— Rev. C. W. Rowley, Ph. D., who had made so large a place for himself in the New Hampshire Conference, but who was recently transferred to the Troy Conference and stationed at First Ave. Church, Troy, is receiving a hearty and enthusiastic welcome in his new appointment.

— The *Pittsburg Christian Advocate* of last week says: "After some months spent in London and Paris, studying history and art, Rev. and Mrs. S. D. Hutshnipp have gone to Rome, where they are now engaged in the same studies. They are enjoying their rest and advantages very much. A note from the Doctor, dated April 10, says that the families of Bishops Walden and Warren were then in Rome, and the family of Bishop Cranston was expected soon; also Bishop Warren himself as soon as he should be able to leave South America."

— Rev. D. M. Birmingham, S. T. D., formerly a member of the New England Conference and professor of ancient languages in Wilbraham Academy, but of later years a member of the California Conference, was transferred to the New York Conference at its recent session in Newburg, with the appointment as Professor of Theology in Central Tennessee College. Dr. Birmingham was recently elected a member of the American Philological Society — a well-deserved recognition of his classical scholarship.

BRIEFLETS

Bishop Nide thinks if he were a Negro and could not secure his rights in this country that he would go to Cuba where the color line is not drawn.

The New York East Conference adopted the Baltimore enabling act relating to equal ministerial and lay representation in the General Conference of 1900, by a vote of 140 to 2. Other Conferences have adopted the

proposition by similar unanimity. Many have deferred action for one year.

Rev. Dr. John Galbraith, pastor of Bromfield St. Church, this city, makes an important announcement to the Methodist ministers of New England in another column.

On March 1 Bishop Candler, of the Church South, ordained a missionary in Cuba to the office of elder, the ceremony being held at Matanzas — the first Methodist ordination ever observed on the island.

The *Michigan Christian Advocate* has good reason for the gratification which is shown in the following paragraph: "The Detroit is now the largest Conference in the Methodist Episcopal Church. That is, the ministerial body has more members than any other. It will have as large a representation in the General Conference as any Annual Conference. There are six more in its ranks of members and probationers than in the next largest, which are the Michigan and the Illinois, for they tie on 364, while Detroit has 370. These are last fall's figures and may be slightly modified by mortality."

We begin this week the publication of full abstracts of Prof. George Adam Smith's remarkable course of lectures just completed at Yale upon "The Preaching of the Old Testament in the Light of Modern Criticism," by Rev. H. L. Hutchins, who provided our columns with such excellent reports of Ian MacLaren's lectures delivered in the same course. One will follow each week until the series is completed, furnishing the fullest reports by far that have yet appeared. Our columns were so crowded with the proceedings of the Annual Conferences that we could not begin the lectures before this issue.

The *Northern* of last week says: "Bishop McCabe stated to Dr. J. M. Freeman on Thursday, in the presence of the Northern New York Conference, that he might send Spanish tracts to Rev. Charles A. Owen, our missionary at Manila; and also that one member of the Northern New York Conference, Rev. D. W. Aylesworth, had given twenty-six church letters to soldiers going to join our army in the Philippines. The Bishop expressed his pleasure that there was a Methodist preacher there to receive them."

Mrs. Julia Ward Howe, in her delightful "Reminiscences," which are now appearing in the *Atlantic Monthly*, says, in referring to Agassiz, that his was an expansive nature, that he found his chief delight in imparting to others the discoveries in which he had such intense joy, and that this fact made it impossible for his addresses ever to be tedious. Herein lies a very pertinent and close reference to the preacher. If by a profound and unvarying study of the Bible he is constantly making new discoveries that awaken and thrill his own soul, then it will be his chief delight to reveal them to his congregation at every opportunity, and he will never seem antiquated and prosy. It is because so many ministers are making no new discoveries of truth that they are insufferably dull and indifferent.

On every side we are told what is the supreme need of the Methodist Episcopal Church in order to secure more satisfactory spiritual results. It is certainly not more doctrine, nor stronger emphasis upon our accepted consensus of faith. Neither can it be more polity; for our Book of Discipline is receiving generous acquisitions each quadrennium, while we are left to mourn over a substantial and general decrease in our membership. Not more of doctrine nor

of polity, but more of life after the Christ pattern, is what is needed. Lives lived with the mind of the Master, that are unselfish, pure and altruistic, will witness in these days as effectually for Christianity and for our common Methodism as at any time during our earlier marvelous history. How comforting, then, to remember that Jesus said: "I am come that ye might have life, and that ye might have it more abundantly."

The board of trustees of Wesleyan University have authorized the establishment of a Commons at Wesleyan, to be conducted under the supervision of the University. The various fraternities of the college provide their own eating clubs, but the increase of non-fraternity men at Wesleyan has led to the plan of a Commons for all who may wish to secure its benefits. The Commons will be established next fall, and the aim will be to provide board at the lowest rate consistent with a healthy diet.

The first offering for the Parent Missionary Society that the editor ever received was handed to him on his first charge by a member of the church, an aged and very poor woman, who had saved her mites during the year until they amounted to one dollar. When she had accumulated one dollar she brought it tied up in a handkerchief, and counted it out in pennies and small pieces of silver, radiant with joy that she was able to give so much to send the Gospel to the destitute and unenlightened. A friend familiar with the habits of Jacob Sleeper of blessed memory tells us that when his daughter, Mrs. Elizabeth Sleeper Davis, would suggest that he needed a new suit or a new overcoat, he would reply: "Oh, no, this will do for this season; and if I can make it answer, I can give more." And our friend told us that Les Claflin, another of the characteristic saints of earlier Methodism, would economize both in his personal wearing apparel and in his lunches that he might give more to the sacred causes of the church. That was the spirit which formerly characterized our people in their relation to missions and other benevolences. They habitually saved that they might give as much as possible, and found a supreme delight in doing it. How sacred was such treasure! The spirit with which it was given made it consecrated money. Those who are privileged to receive it should accept it as from the Lord, and guard and expend it with prayerful and most scrupulous care and economy.

We must ever be on the alert lest the luxury and extravagance which characterize so much of the social and business life of the age do not enter the church. There is a temptation today to do the business of the church on an imposing and expensive scale, even to the administration of the benevolences. We are moving away with tremendous strides from the simple, unpretentious and economical habits of the last generation. It is high time to think on these things and to make a determined resistance to this wrong and harmful trend. Jesus said that "He had not where to lay his head," and His life was characterized by heroic simplicity and unworldliness.

It must never be forgotten that for the Christian there can be no lowering of the standard of righteousness, and especially for the man called to act as a leader in the church. If it be discovered that he has deliberately done wrong, planned for it, and profited by it, then he has wholly and utterly failed to meet the peculiar demands made upon him, and there is no possible course to be taken but to relieve the church of his services. As a private member of the church he may be put upon probation, and if he

unquestionably manifests a spirit of penitence and the purpose to make reparation and begin a new life, he may be forgiven and restored; but in his official capacity there is no forgiveness for him and no possible restoration. Whoever conceals or palliates or condones his wrong becomes a partner to his evil-doing and is to that degree culpable. How can any man continue to be a public teacher and leader in the church when he has irrevocably soiled the ermine of his own Christian character? There is no safety, especially for the coming generation of young Methodists, except as we hold our leaders absolutely to the highest Christian ideals.

Bishop Mallalieu's Approval

THIS note, which Bishop Mallalieu volunteers, was received after the "Special Offer" and editorial note, "It could Easily be Done," had gone to press:—

DEAR DR. PARKHURST: I have just learned, with inexpressible satisfaction, that you propose to offer ZION'S HERALD for six months for \$1. I hope the plan may be approved and worked by all our preachers, and that it may add at least 5,000 new subscribers to your list.

W. F. MALLALIEU.

THE BISHOPS IN SYRACUSE

TRUTH TELLER.

OF the eighteen Bishops of the Methodist Episcopal Church, not counting the three Missionary Bishops, twelve are present at the semi-annual meeting in this city. The Bishops who are not here are either visiting foreign Conferences or are incapacitated by retirement or illness from attendance. Time seems to have dealt gently with the full dozen during the three-fourths of the quadrennium passing since the General Conference determined the effectiveness of the incumbents of that high office. They are in usual health and there are the accustomed signs of vigor and spirit. Bishop Merrill, now the senior, is still thinking strongly and clearly along the lines of Methodist polity, law and administration. You will not talk with him five minutes before he reveals the favorite thought of his strong and clear mind. He is the Solon of Methodism. It will be a sad day for the Methodist Church when he retires to the ineffective ranks. Andrews is the same alert, active and earnest man of the past twenty-five years. The only change is a little more corpulency and the turning of the gray to snowy white. Foss walks with a somewhat weighted step, but with head erect. His white hairs are becoming to his spirituelle face. Harst suggests a man of large business enterprises which are heavily engrossing his mind. He is perhaps the least suggestive of the episcopos of any. It may be that the cause for which he has been standing before the church during the past dozen years has finally swallowed up the bishop. Nindé, bearing the same benign countenance, is easily approachable—helpful always because both strong and gentle. Fowler is here, foursquare, firm on his feet, the clear-visioned seer of the church, full of human nature but more pious than he allows his friends to credit him because of a natural aversion to anything like cant or profession. He has a very firm under jaw, but an equally big, sympathetic heart. Vincent is larger every way than when he used to come around to our New England Conferences as the secretary of the Sunday School Union, although far from small then. There is just a tinge of lonesomeness in his face, as though if he had his way he would go back to his beloved Chautauqua and

make its interests the mission of his future years. He is much inquired after by the people of other denominations and is sought for by the public school teachers of the place. FitzGerald seems not to have changed at all since the day he entered the episcopacy unless it be that his face wears a few deeper lines and when at rest seems saddened, suggesting his blind boy and the years of anxiety and care. He is perhaps as democratic as any man on the board and as justly popular with those who give him their confidence and who in any righteous cause ask for his. Joyce always appears devout, and those who know him best say that the appearance fits the character. It is said that when a late photograph of the Bishop was being taken, and they were all at pose, in the very critical moment Fowler threw his companions into confusion and spoiled that particular plate by a ripple of laughter which he explained by saying that as he looked at Joyce it occurred to him that no man on earth could be as pious as Joyce looked! Goodsell, in his magnificent physique and personality, suggested the Bishop a number of years before he was elevated to that office. It is certain that he never will compromise the church by forgetting the claims of the exalted position which he occupies. He is genial and brotherly, large-brained and large hearted, wise and courageous. McCabe is here, the same old-fashioned McCabe. His enemies cannot hate him very hard. His friends love him profoundly. He is rather a difficult man to manage, and frequently startles his brethren on the episcopal bench by becoming a law unto himself and breaking through the traditions and even the legal bounds that are set for safe administration. He has done one or two things during these Spring Conferences, and even here in this vicinity, suggestive of the fact that the long years of freedom which he enjoyed in going up and down the country betray him into forgetfulness of the just limitations set to the episcopal functions. If one is "a bronco-buster" he has the entire prairie on which to ride, and if he keeps the saddle comes out safely; and there is not very much danger of any collision with his neighbor rider because the prairie is wide and everybody knows that he is on a bronco and keeps out of the way. But when he becomes a conductor on the Empire State express, the only safety is to keep on the rails. But McCabe is great in a hundred ways and it is only three years since he was riding the bronco, and therefore it is not surprising, perhaps, that he sometimes sidetracks the Empire State express. We miss Mallalieu, always genial, hearty and cordial. Some of us go back to the days when Foster was one of the most vigorous and often heard of that group of men of mighty power and equal usefulness. We were proud of Foster, for he was a Bishop every way. But we are proud of the fact that he still abides with the church, and probably the things he has been doing during the past quadrennium are mightier and will abide longer than the things he would have done had he been continued in the effective list. Bowman is here, coming and going with his younger colleagues, revered and tenderly respected by them all. He is a sort of St. John among those men who are grappling day by day with great executive problems of the church. The Bishops who are not with us are being constantly reported by the press of the church, so their whereabouts and their work or waiting are familiar.

The coming of the Bishops to Syracuse was for the purpose of spending a few days within the halls of its great University, to acquaint themselves with its work, and give to it the support and encouragement of their presence and counsel. They have fixed upon Monday afternoon as the time for their in-

spection of the buildings and equipments and to informally meet the different faculties. Several of them have been college presidents; some of them have been in the educational work in other capacities.

The episcopal office and incumbents will always appeal with great force to the ministers and laymen of the church. Perhaps upon its stability and the character of its men depend more the permanency of the itinerancy and the healthful progress of the church than upon any other institution of the church or equal number of men. If there ever comes a time when the ministers of Methodism doubt the characters of these men or question the methods by which they reach this high office, the itinerant plan of ministerial appointment will totter and fall. It cannot stand after men who receive appointments come to question the character of those who make their assignments. Thousands of men receiving appointments and disappointments in the church every year are sustained and are enabled to go courageously to their work because of their belief that the men who make their assignments are godly brethren who are seeking wisdom from above, but are not so godly as to assume to receive their wisdom altogether directly from above. A Bishop should have so much human nature and be so consciously fallible as never to assume that he gets all of his wisdom direct from heaven, or it will not be possible for him to receive that very practical wisdom which is obtained by consulting one's fellow-men. We believe that the great church will guard the episcopal office as she prizes her institutions which have so many of their roots in it.

There have been one or two little ripples so far upon the surface. One of them appeared today in the person of a very strong committee from the city of New York, representing leading laymen of that city who more than any others have been under the heavy burden of New York Methodism during the past few years, and to whom should be credited more than to any others certain great aggressive movements in the church there. They have entered a vigorous protest against the appointment of R. v. Dr. J. M. King as presiding elder of the New York District at the late session of the New York Conference. This is the first instance in the history of the church when such a body of laymen have taken up the protest which they made at the Annual Conference, and appealed not only to the Bishop making the appointment, but to all of his colleagues, at the semi-annual meeting. It is a healthy sign if out of it shall come greater respect on the part of the presiding Bishop for the judgment of the leading laymen of his Conference. One criticism which is frequently heard is the fact that the Bishop has so much power in a Conference that members are somewhat timid in taking issue with him in matters in which they very firmly disagree. It may, therefore, be a wholesome thing to introduce into the Annual Conferences an element that is in no way intimidated by the appointing power. Some men who have opposed such a plan are coming to feel that possibly the enormous power of the Bishops can be best safeguarded in this way. And by an elective presiding eldership?

After unofficially inspecting the University, which has enjoyed marvelous growth during the past five years under the administration of Chancellor Day, and after participating in a great convention to be held here in its interest, the Bishops will scatter to their respective homes well meriting much-needed rest after long tours throughout the country, not only holding Annual Conferences, but in meeting very many engagements and responsibilities which never appear in the newspaper recitals of their journeys and labors.

Syracuse, N. Y., April 29.

THE MAKING OF MAY

REV. ARTHUR J. LOCKHART.

What is it makes the May? The coming birds,
 Brimful of mirth and gladness, as of yore,
 With notes far sweeter than a poet's word?
 Earth's matin bards, with immemorial lore?
 The mounting sun, that will the grass restore
 And wake the dandelion? The white thorn,
 The delicate arbutus, seen once more?
 The lengthening eve, the swift-returning morn?
 The bleating of young lambs? The lowing herds,
 Going to pasture? The old chime of the shore,
 When, wave on wave, the freshening seas inroll?
 Bluest of skies? Soft clouds, as white as curds?
 Nay! The blithe heart, we thought would leap no more;
 The gladness and the brightness of the Soul!
Hampden Corner, Me.

PAYING A DEBT

PRESIDENT A. W. HARRIS.

IN a Maine village containing about two thousand inhabitants is a little church having a membership of eighty-five and a usual congregation of about three times that number. A few years ago the building grew shabby and the people improved it at a cost of nearly five thousand dollars. When the church was dedicated, it was supposed that this whole amount had been raised, but this was not so, for by an unfortunate error certain subscriptions made beforehand had been counted as new subscriptions when announced on the date of dedication. The debt was \$1,800, and a loan was made at six per cent., the women of the church, as one of them said, being given as security; which meant that the women's society agreed to pay the interest. That agreement the society kept faithfully and punctually. In two years the church paid current expenses and \$400 on the debt, but had used up its whole energy in doing so, and to continue in this way would have resulted in cutting the minister's salary. Then the church rested from the debt, and during the years of rest prospered in membership and means; the collections for missions and other benevolent causes grew steadily and current expenses were provided for with comfortable ease. Then an effort was made, and \$500 paid on the debt. Some of the members wished to avoid another long rest, but dreaded a continuance of special efforts. They adopted the following plan, which they hoped would provide for the payment of the debt without burdening any one heavily or interfering with other collections, or diverting the church energies by a long succession of fairs, suppers, and festivals.

A new association known as the Nehemiah Guild was organized. The Guild assumed the debt. All persons who would agree to contribute annually, under specified conditions, by so doing became members. The pastor of the church was *ex officio* a member and president, without contributing. The other officers were a secretary and treasurer,

to be elected at the annual meeting and serve for one year. One regular annual meeting, and special meetings when called, were provided for, and each member agreed to report at the annual meeting by person or letter. Each member fixed the amount of his annual contribution, which he was to pay for an indefinite period — until the debt was extinguished. The subscriptions were made subject to several conditions. One required the women's society to pay to the Guild annually, so long as it existed, the amount which the society was paying as interest. Any subscription was cancelled by removal from town or financial disability, on written statement of the fact to the secretary. Subscriptions were not a liability against the heirs of a subscriber. All subscriptions were to be cancelled if at any annual meeting the total fell below a fixed sum, unless the deficit was made up by new subscriptions within two weeks. The agreement was not to be affected by any increase of the debt after the organization of the Guild. The subscriptions were not to continue for more than seven years, but as the debt would be paid before that time if the Guild succeeded, this provision was only of use to reassure those who were timid about incurring an indefinite obligation.

The advantages of this plan were small payments, a steady decrease in the debt, the absence of solicitations and distractions. As the women's society paid the same amount each year, there was an annual gain as the principal and interest were reduced. This gain was small at the beginning, but very considerable as the end drew near.

The Guild was duly organized, and the subscription list amounted to enough to extinguish the debt in four years. The annual meeting was made the occasion for a supper, after which the members paid their dues and listened to toasts. The occasion became a pleasant one, and paying the debt lost its traditional discomforts because it was done, not in a hurry, but steadily and promptly.

University of Maine, Orono.

WHAT WAS SEEN UP A BLIND ROAD

REV. E. F. STUDLEY.

ON a fine Monday morning last summer, mounted on my rubber-hoofed horse (a bicycle) I rode out of town on a pleasant country road that led into the woods. Soon after entering the woods I saw a blind road — one of those inviting ways that look so cool and comfortable as you glance in, that wind away so gracefully, and shy out of sight so bewitchingly, that they seem to say, "If you will only follow me, I will show you wondrous things; perhaps I will lead you to an enchanted palace, perhaps to a pot of gold, perhaps to something else — I will not say."

Into the blind road we go. Look sharp now. The green leaves flutter like ribbons on St. Patrick's day. The sunlight sifts down through the foliage like a shower of gold. After proceeding a little way, picking an oak-apple to pieces to see where the gall-fly had stung it, and

discovering a bird's nest, we sit down a minute.

Close by there is a little cherry shrub some two or three feet high. Large ants are running up and down it as though they were going to a fire. Looking closer we discover hundreds of little reddish plant-lice sucking away as though cherry juice were the only desirable thing in the world. These plant-lice, which the scientists call "Aph'i-des," are egg-shaped, and the largest less than an eighth of an inch long. They are the ants' "cows," as Linnaeus, the great Swedish naturalist, called them. They have two little tubes in their back from which a sweet substance flows, very pleasing to an ant's taste. All the ant has to do is simply to tickle one of these tiny animals, and straightway his little Jersey cow gives the sweetest kind of milk, and Mr. Ant is much refreshed. This seems to be a case of "you tickle me and I'll tickle you," for these insects are on the best of terms with one another. All up and down the stem were these little milk-pitchers, or honey-combs, or nectar-jars, or soda-fountains, or whatever Mr. Ant in his unwritten language may be pleased to call them.

At the top of the cherry stem, however, were apparently some empty pitchers. Some misfortune, it would seem, had happened to these individuals. They were empty shells, looking like little blown eggs, or tiny tea-cups. What does this mean? Let us consider. There has always been trouble about cattle. Did not Abram's herdsmen and Lot's strive in the land of Canaan? Did not Saul disobey God in regard to the captured herds of the Amalekites? Did not the Sabeans pillage drive off Job's ploughing oxen, while the blood of his murdered servants flowed down the furrows? Did not the rugged Highlanders, in later times, make many a raid upon the cattle ranges of the Lowlanders, and many a broken head result in the scrimmages that followed? Have not the cow-boys and the Indians also fought in our own land over cattle?

Now, the Sabeans, the Highlander, the Indian, who robs the ant of his domesticated flock, is none other than an Ichnemon-fly. This fly does not build nests for its eggs like the bird, or even lay them in the ground or on a leaf like other insects. On the contrary, it finds a live, ready-made, flesh-and-blood nest for its eggs in the person of the plant-louse. When ready to lay, therefore, it approaches one of these helpless plant-lice, thrusts its ovipositor, or "egg-placer," into its body, and there deposits the egg. Here it is kept warm, and finally hatched, and at its birth the insect feeds on the body of its host, which now becomes a sort of edible bird's nest in the eyes of baby Ichnemon-fly. It grows strong as its host grows weak. As a matter of fact, it soon actually "eats itself out of house and home," for the plant-louse becomes exhausted and dies. Then Mr. Ichnemon-fly, who knows enough of carpentry to make a trap-door, skillfully cuts one in the body of the louse, leaving a small piece of skin to serve as a hinge, flings it back, and goes forth without even stopping to close the door

behind him. The ichneumon-fly, it is said, always chooses a plant-louse in full vigor; for a weak or sickly one would die before the egg was hatched and the young ichneumon-fly strong enough to get out of its cradle. It is a pretty mean trick that the ichneumon-fly plays upon the plant-louse, and when we hear that he has the same trick played upon him sometimes by other flies, we can but feel that the punishment is just for this lazy and cruel insect murderer.

But how does Farmer Ant take to all this? It is perhaps needless to say that from the tip of his antennae to the last segment of his abdomen he boils with indignation. Who would not, to find his sugar-bowl thus emptied; his never-failing spring of sweetness destroyed; his cruse of oil that had never yet failed, like the widow's in Elijah's time, entirely and hopelessly dry; his excellent cows, feeding in meadows of cherry bark, cruelly destroyed? Therefore when he can catch Mr. Ichneumon-fly among his herd, he does not wait for the next session of the supreme court, but tears him in pieces at once, with great fury.

What an illustration is that egg within the live body of the plant-louse of the appetite for liquor! It grows there. So does the liquor habit. It feeds upon the life-blood of its host. So does the liquor appetite. The insect looks plump. So does the beer-drinker; but it is only beer-bloat. By and by the full, egg-shaped body of the insect collapses, and there is but an empty, lifeless shell left. So it is with the beer-drinker. He looks strong and imagines that he is in good health; but his fatness is only because the beer refuses to allow the dead, effete matter of his system to pass off. Paul prayed to be delivered from "the body of this death." Commentators tell us that it was the horrible custom in ancient times to take a dead body and bind it to the living body of some hated prisoner. The agony, the smell, and the burden were terrible. So Paul likened the load of sin to a corpse tied to a live body. The beer-drinker might pray Paul's prayer, for he carries around, in his fattened form, a body of death. There is in his plumpness, as it were, a live, good man, and also a dead man made up of useless particles of flesh that would have been thrown off were it not for the hops of the beer that make the man's vital organs so sleepy that they cannot do their proper work.

Do not let the ichneumon-fly of a saloon-keeper put his appetite-egg into your blood. Do not believe that it is right for him to have any such privilege in your town. In the ant-hill, twenty feet further up the blind road, the ants hold no town-meeting to vote to license the ichneumon-fly. They give no certificates to a few of them, even, that they may carry on their murderous business "respectably." The ants sometimes have armies, but there are no "canteen" arrangements where intoxicating liquors may be obtained. Some ants are farmers, but they manage to harvest their crops without passing around a jug of rum. "Go to the ant, thou sluggard," wisely said King Solomon; "consider her ways and be wise." And in closing

— were you not often surprised to find where your blind road came out? Who would have guessed that our blind road would have come out into the temperance field?

Mansfield, Mass.

THE MISSIONARY PROBLEM

REV. E. W. PARKER, D. D.

THE American Spanish war forced great problems on the American people concerning the islands taken from Spain, and these same islands force upon the Missionary Society of the churches in America new problems in missionary work. The editorials and articles which have appeared in ZION'S HERALD and the *Epworth Herald* concerning the occupation of these islands by the Missionary Societies have been very wise indeed. The churches should no doubt enter these islands at once with strong force, determined to succeed and conquer, but in these days every one of the larger societies in America has more work already in successful operation than it is able to support. The rule has been for several years to cut down work, to reduce the number of missionaries, and to call a partial halt at least in the work being undertaken. Hence it is important that these larger societies should divide the work of these new countries among themselves in such a manner that each society will have a large field of its own, and that no money and no missionary force will be wasted. There is great danger that every society will enter every field and will waste money and effort, while the work will not be so well done as it could be done were the societies to follow the wise suggestions of ZION'S HERALD and other of our church papers which have joined with the HERALD in urging some plan of operations which will give each society a special field.

No one can doubt but our Missionary Society should take an active part in these advanced movements for the care of these islands, and yet it would be unwise for the old missions to be neglected for the sake of opening new work, which could be done better by an arrangement like the one proposed. In the mission fields we are made to realize this, for the most successful missions are those where a field has been assigned to a mission, and has been faithfully worked by that mission. In the field of the old North India Conference there are very few missionaries of other churches, and those only at two points in the large cities. No one doubts but this mission has been successful. But at present this old work is in great danger on account of the lack of funds. The missionary force has been very greatly lessened during the past three or four years, and the money for carrying on the work has been so reduced that many native workers have been dismissed. The burden this year is heavier than ever before, and when the missionaries did not dare to cut off more workers, lest a panic occur, they arranged to reduce their own salaries so as to make up the salaries of two missionaries, and the native brethren permitted a cut to be made on their

salaries equal to the support of twenty-five men; otherwise these two missionaries must have been recalled, and the twenty-five Hindustani preachers must have been dismissed. Sixteen thousand rupees more were needed in order to carry on the work exactly on the basis of the last year. Eight thousand rupees were cut from the work by reducing schools and dismissing men, and Rs. 8,000 were met by the missionaries and native preachers voluntarily reducing their salaries. This may seem strange to many, as the Missionary Society actually increased our appropriations by a small sum in dollars; but the change of the rule of the Board concerning exchange, and the efforts of the government of India to bring the value of the rupee to the advantage of persons sending money to Europe, reduced the price of our dollars, so that great difficulty was brought upon our mission. It was fully understood when our appropriations were arranged that they would give us in India much less money than we had formerly received, though apparently there was a slight increase.

Now with our old successful missions in great trouble for lack of funds, our church, while arranging to do its part in helping to solve the problems that have been brought upon us by the war, should act very wisely and not try to enter every open field, or do work that other missionary societies are ready and willing to do. I am sure that all missionaries feel the importance of this very much, and all feel grateful to those leaders in our church who have suggested and urged the wise plan of apportioning these fields among the church societies.

The Philippine Islands, being situated as they are between our China and India fields, would form a promising field for our church. Beside, there are openings in that field for successful self-supporting work, and our church in Southern Asia, especially, has done so much of this work that we know how to accomplish much with very little money. In every part of our work in Southern Asia we have very much self-supporting work. Our high and middle schools, our presses and other important institutions, are almost self-supporting, while our very extensive work among the Europeans and English-speaking peoples receives very little missionary aid. There is no doubt an open door for such work in the Philippine Islands, and our church there should be commenced with such work in view.

Lucknow, India.

— Had the stone in the quarry a consciousness, its treatment there would be a perpetual mystery. Why was it blasted away from its native home? why was it subjected to so many blows of the hammer? why was it irritated by the sands in its polishing? why was one part left rough, and another polished like glass; one part left plain, and another carved into curious and beautiful ornaments? Only when it found its place in the temple could it understand its treatment in the quarry. This world is a quarry where the living stones of God's beautiful temple in the heavens, the completed and perfected church, are being shaped and polished for their places in the building. There are

care and burdens and losses, and sickness and pain and poverty, of which we cannot know the meaning till we see in heaven the place for which God is fitting us. The spiritual temple in the heavens is the solution of many a mystery of Providence in this world. — *Peloubet.*

YALE LECTURES BY PROFESSOR GEORGE ADAM SMITH

Reported by REV. H. L. HUTCHINS.

Prof. Smith's Personality

The name of George Adam Smith, the Scotch Professor from Glasgow, has been known to the theological world for some years, and it has stood for thorough work and scholastic power in a field which today is being filled with many strong men with consecrated hearts as well as minds; but outside of this realm of theological thought in this country he is probably little known. His presence here at this time to fill the Lyman Beecher Lectureship on Preaching at Yale Theological Seminary, that has had a long and brilliant history of incumbents from different parts of the world, and also a large influence in shaping and inspiring the preaching of this generation, is timely. There are few men that could better fill the place of an apologetic for higher criticism than he, when the minds of many are greatly disturbed on Biblical questions, and the young ministry and messengers of revealed truth so often speak with no certain sound. Prof. Smith has very little besides his speech that would betray his Scottish blood. His sturdy, well-built frame of medium size indicates no lack of physical vigor. He has a striking face that one would be sure to take a second glance at if he were even passing it hurriedly. There is an earnest spiritual suggestiveness in his eye, a firm and decided cast to his countenance, that mark intellectual as well as moral character within. He is not an orator, but he is a preacher. His manner is not easy, he has the English habit of putting his hands in his pockets. He does not move from the desk, rather leans upon it so that at times it seems in danger of yielding to his weight and his swayings and toppling over with him. At times when some thought is too large to be confined to his written MSS. before him, he lifts his form to its full height and faces his audience, and breaks out into a liberty of expression that reveals the pent-up fires of his nature and his wonderfully poetical power of description. Though he comes to us without the prestige of his countryman, John Watson, and the audience that greeted him was not so large as that which welcomed Ian Maclaren, his audiences grew larger every day, and he made a profound impression upon his hearers, many of whom, that before his coming had little patience with the new school of criticism, will, I am sure, give more tolerance in the future, and will know more of Old Testament history and magnify more the great purpose of God's revelation as the history of man's redemption and the true Book of God.

Lecture I

TO follow the long procession of able men who have filled this lectureship involves a venture only justified by one or perhaps two considerations — one wide in its value to the Christian preacher, the possible existence of some portion of the field which has never received exclusive or special treatment; the other, that in some department of investigation the materials for pulpit work may have been thrown into the furnaces of criticism, with the result of a radical transformation for pulpit purposes. With regard to the preaching of the Old Testament both reasons exist, yet there is no field that has furnished a better subject of investigation than the Old Testament, no other that has been more carefully explored and justly debated. Every shaft of the philosopher and every temper of faith has shot across this field its spirit of light.

This raises questions of great moment in the work of the preacher. He yet receives the Old Testament as a record of genuine revelation of God; but he must appre-

ciate the effects of criticism on questions of inspiration. To suppose that the Holy Spirit when the canon was made at the beginning ceased His work when it was finished, is perilous. Few realize that the church possesses a higher warrant for the canon of the Old Testament than for the New. The New Testament canon was the subject of criticism in the widest sense of that much-abused word, nor has the Christian Church ever renounced her liberty to revise the canon. Gregory and Zwingli rejected the Apocalypse, Luther the Epistle of St. James, and even Calvin admitted the question of the canon as an open one. There can be no less liberty now.

Thus, then, it was with the growth of the New Testament, and what I wish to emphasize is that the canon of the Old Testament grew in no other way. The growth of the Old Testament was very gradual. A strict defining of contents was not attempted in Christ's day, nor was it ever fixed by any miraculous decree of the church; no part has escaped investigation. Beside the problems of its integrity and authenticity, beside archaeological research, there remains after all the question: Can we yet receive the Old Testament as a record of the genuine revelation of God? It is well to impress ourselves with the sacredness of the task we propose. It is not a mere outlying province of the kingdom of God. It is that country of which our Redeemer Himself was a native, whose history He authenticated, whose laws He fulfilled, and whose language He perpetuated. It is, in short, with Christ's Bible we have to do; not simply with its historical interest, but also its religious value. The Old Testament was not under, but behind, the view. The Old Testament is the hinterland from which flow the streams that bring life to the New, without which the New could never have gained half its richness and power. Then it is here we meet with the living God and breathe His righteousness, and are more and more guided to repentance and faith in God and to the inheritance of the righteous. It is indeed Christ's Bible.

Now, to begin with, few realize that the church possesses higher authority for the canon of the Old Testament than for the New. The New was gathered and confirmed no one exactly knows how — (1) by expressions found in the Word of God, and (2) by councils of churches. But what the church at one time sanctioned, at any other time it may surely revise.

In contrast to the small and tardy conclusions of small councils, it is clear that the authority of the Old Testament was in its real inherent vitality as tested by the body of criticism at large. It is also true that this notion may have led to errors about authorship; nor was the alleged antiquity of the books indispensable or necessary. It was not learned discussion by scribes and doctors whose reason as come down to us is like an afterthought. We see exactly the same power at work as that in the canon of the New, with this one exception — the Old Testament canon is supported by authority which the New is without; this is Christ's authority. They were then practically as they are now, the law, prophets, and writings. The New Testament writers take them as the law, prophets and psalms.

Christ took for granted its truth concerning God, man, creation and righteousness. He accepted its history as a preparation for Himself. He used it to justify His mission. He drew from it many examples and categories of His gospel. He enforced its law and accepted its ideals. He fed His own soul with its comfort. But while we thus look to Christ Himself as the chief authority for our Old Testament, we must not forget that Christ was its first critic. He criticized the literal and strict law of Moses. He rejected some parts of it,

and was guided Himself by others. He said also, "Not one jot or one tittle of the law should fall till all be fulfilled;" and, "Think not that I am come to destroy the law," etc. "Whatever ye would that men should do to you, do also to them." Again, "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself. On these two commandments hang all the law and the prophets." Sometimes He took precepts and reversed them, or the law of divorce and declared it to be temporary. Indeed, He described this transitoriness as, "The law and the prophets were until John; since that the kingdom of God is preached," etc. He paid the temple tax and told the leper to go to the priest and offer for his cleansing those things which Moses commanded. He used its teachings as thus adapted to His own time and circumstances. He touched the leper and did not consider Himself unclean; He left no command for the temple worship or circumcision, etc. As one has said: He exhibited new standards of life, not annulling law, but filling it.

We pass now from Christ to His apostles. Paul affirms distinctly that while the Gentile world was not left with the revelation of God, to Jesus were entrusted the oracles of God. Paul includes even the ceremonial law within this divine endowment. Moreover, the scriptures of Jesus are prophetic to the apostles, and thus the Old Testament is ever significant to them. "Now all this happened to Israel for our profit," etc. We find thus such a use of the Old Testament as is an abiding necessity to the church of Christ. Nay, further, the apostles behind God's Spirit spoke through its human mouths. The words were the words of God Himself. Every word they quote from the Old Testament, however they may change its meaning, is the word of God. (This would seem to neutralize the validity of Old Testament criticism. But they nowhere define the limits of the Old Testament any more than Christ did. Indeed, they employed extra canonical writings, a fact which proves that they fixed no lines such as were drawn later. For the most part the writers of the New Testament in the Gospels and Acts drew their citations from the Septuagint. The text from which translations were made often vary from the Hebrew text. Of all those discrepancies between the Greek and Hebrew texts, Paul quotes from the Greek when the Greek differs from the Hebrew (see 1 Cor. 15: 35). A general carelessness is shown about exact words, different usages are mingled, and even apocryphal writings are confused with the prophets. Paul follows the allegorizing method that was common in his time (see 1 Cor. 9: 9; Deut. 25: 4). He denies that it can be the intention of the Holy Spirit to teach the care of oxen — rather written for our sakes; yet in Deuteronomy the former beautiful idea is intended.)

What, now, are the conclusions? An abiding religious value of the Old Testament for the growth of the soul. That which proves the divinity of Christ's mission must always have a principal place with Him. But along these authoritative lines Christ and His apostles nowhere bound the church to obedience of all its laws, nor acceptance of all its teachings. They do not settle the canon of the Old Testament for us. The New Testament treatment of the Old Testament not only bequeathed the liberty of interpretation, but the necessity of it. The Christian Church has again and again forgotten the liberty wherewith Christ has set us free. We are all aware that in this spirit to observe the letter of Scripture, not as Judaism, but to revere the rigors of the law, results disastrously. No branch of the church has been without the blame of this disloyalty to her Lord. If the inquisitorial church professed to derive their methods from the Scriptures our own forefathers did not hesitate to en-

force their own views. Slavery was maintained, witchcraft punished, by appeal to the law and customs of ancient Israel. The advocates of higher criticism have often been charged with the fostering and even producing of skepticism. No doubt it has shaken some in their belief and chilled the earnestness of many; but these are not to be compared in their evil results to those whom they have driven over the edge into infidelity by the opposite extreme. It not only produced confusion in some of the brightest minds of our time, but it has been the provocation to many honest hearts to cast off religion altogether. I believe with all my heart that to deliver men from such sad results is to find the true interpretation of Scripture by reverent and faithful criticism.

New Haven, Conn.

A MORNING GREETING

My neighbor met me on the street,
She dropped a word of greeting gay,
Her look so bright, her tone so sweet,
I stepped to music all that day.

The cares that tugged at heart and brain,
The work too heavy for my hand,
The ceaseless underbeat of pain,
The tasks I could not understand,

Grew lighter as I walked along
With air and step of liberty,
Freed by the sudden lift of song
That filled the world with cheer for me.

Yet was this all? A woman wise,
Her life enriched by many a year,
Had faced me with her brave, true eyes,
Passed on, and said, "Good morning,
dear!"

—Margaret E. Sangster.

DON LORENZO PEROSI

A New Italian Composer

OF musical sensationalism and crazes nowadays we do well to be suspicious. They are likely to be based on works that are superficial, not to say worse. They are wont to show a lighter or deeper tinge of *ad captandum* charlatanism in the artist. To be sure, musical history is rich in developments and incidents that were quickly international gossip. But fifty years ago, and much more emphatically a hundred years ago, a new composer or a new composition made a way towards applause and criticism, outside of a merely local interest, by irresistible value far more generally than now. The modern appetite for news, the facilities of the telegraph, and the rapidity with which professional wire-pulling nowadays can be managed by the many girdles round the earth, all effect much ado about nothing, over and over again.

It is in a certain appropriateness, and on a theme not hackneyed in the art, that practically all of Europe is talking just of a new Italian composer, and of a brief series of works by him now being heard in a circle of cities that weekly grows wider by hundreds of miles. The composer is Don Lorenzo Perosi, a priest of the Roman Catholic Church, a man not yet twenty-seven years old. His compositions are not those belonging to Catholic ritual, albeit their writer is in orders. He composes oratorios.

Of Don Perosi himself there is not much to say—little more than that he is a young man of good family, the son of a Tortona organist; of fine general education, and possessing much charm of physique and manner—an equipment rather dangerous for a youthful priest or a youthful musician, but in Italy not unusual among either of those favored professions. At fourteen he was a fine organist and pianist, and knew Bach, Cherubini, and the models of Italian polyphony by heart, and had even written an oratorio *alla*

Carissimi. In 1888 he was studying at Rome; in 1890, at Milan under Saladino; in 1891, under Padre Krug at Monte Cassino; in 1892, at the Milan Conservatory; in 1893, at Regensburg (Ratisbon), where Habicht gave him instruction, and where he had an organist's post. Then he took a place of much responsibility at Imola, and after some important months in Venice he returned to Rome. He early turned to music as a career, with the consent of his family, showing decided gifts, and studied at the noted Santa Cecilia Institute at Rome, where he was a marked undergraduate and graduate. He had already been asked to fill a musical chair



DON LORENZO PEROSI.

at Parma's great university. He declined, and in 1894 all at once we find the young man ordained as a priest. During the past three years he has been the musical director of the Sistine Chapel, and as such, as well as in earlier time, has devoted himself wholly to the composition of religious music—twenty-five masses and vespers services, motets, and so on. All this, it seems, was preparation! About two years ago he decided to undertake a special labor—not less than twelve sacred oratorios, with subjects drawn exclusively from incidents in the life of Christ—the boyhood of the Saviour, the greater miracles, the sermons and teachings, and the Passion. It is this special series, into which he has thrown all his energies, that has made Perosi so widely known. Four works have not only been written, but produced; first in Italy. Now they are being studied and sung in Austria, France, and elsewhere, for the most part under the youthful master's directing. In Italy they have met with an immediate effect and scenes of enthusiasm certainly uncommon. It is said that the whole dozen oratorios is finished, with a despatch that is not particularly an omen of best qualities. However, if the Abbate Perosi be a genius, do not let us refuse to admit that his genius can glow fast and ardently around his creation. We can make up our minds, by and by, what are the mould and the medallion. The four oratorios now in performance are "The Resurrection of Lazarus," "The Transfiguration of Christ," "The Passion of Christ," and "The Resurrection of Christ." These have all been heard in Milan, which city Perosi has made his chief centre of promulgation. But not all the four have yet been produced in any other locality. In Vienna "The Resurrection of Lazarus" is to be performed as I write, Don Perosi visiting Vienna to lead it, and from Vienna he will proceed to Paris and London. It may be said here that Don Perosi, beyond question, enjoys the high

favor of the Vatican in his office of musician-in-orders. The Pope and many influential cardinals are cordial toward the propaganda for oratorio which he represents, appreciating how valuable a popular mission is embodied in religious music of the type, and how desirable a new and superior composer of Italy who professes the most decided ideas on making of his art a spiritual message and leverage.

Don Perosi is zealous in restoring the idea and the practice of religious oratorio as a species of church office, and in combating the custom of giving such works in other than church edifices. He does not approve of the oratorio as ordinarily a concert-room work. In most of his Italian hearings he has given his works in churches only, as at Milan, where Santo Ambrogio was overcrowded with hearers—not reserved in their applause, however. There are, of course, difficulties and inconsistencies in oratorio, sung either as a secular matter or in a sacred edifice. But of the original, and on the whole most becoming precedent, no doubt can exist.

So far as one can judge from printed texts and scores, Perosi believes in short oratorios just as contemporary Italy believes in short operas. The libretto he affects is one divided into two or three parts. The Biblical words are sung in the Vulgate's text, and so are those from the Liturgy—not in the Italian vernacular. Follow the old Italian and German plans, there is an "Historicus," or Narrator, prominent in the score. He fills up the details of the story or affords a comment, not given to the singers representing as soloists or in chorus the chief personages of whatever may be the story, and public sentiment or action. The treatment of what may be called the solo numbers and dialogue is described as admirably free, melodious, and emotional, but not theatrical. The many choruses are Gregorian in large measure. These are described as rich and solid in writing and effect. In the orchestral part of the scores the composer seems to be decidedly of the most recent Italian school: using the full palette of the symphonic band, and making a great deal of instrumental episodes, quite by themselves, scattered through a work, and connecting or breaking its episodes. It is noticeable that while Don Perosi is not criticised for bringing—as did Gounod and Rubinstein and Verdi—the opera into his effect, he is credited with being thoroughly dramatic—in a chaste and legitimate accent. Of this we in American cities must wait to assure ourselves. I have serious doubts, I confess. He seems to make dignity, rather than passion, his predominant aim—by what is reported. Yet the best pages of his newest works are described freighted with an admirably subdued color and warmth of contents, especially as climaxes advance. The final chorus of "The Resurrection of Christ" is especially a topic of foreign enthusiasm; as of firm counterpoint, and a legitimate impressiveness of architecture. But all this is hearsay.

Italy, in which began the modern concept of music; Italy, where the reform of a degraded idea of religious music was so masterfully executed by Palestrina; Italy, wherein the most eclectic and vitalized utterances in opera today are to be caught—Italy may also give us the genius of the day in exactly the sort of compositions that a few years ago we would not have anticipated as possible southward of the Alps.

Just after I had written the foregoing lines came the announcement that we may expect to hear for ourselves one of Perosi's oratorios sooner than next autumn. The one that seems to be considered the best—"La Resurrezione di Cristo"—to be sung in a special performance, is advertised for this city no later than next week.—E. IRÉNÆUS STEVENSON, in *Harper's Bazar*.

THE FAMILY

TRANSFORMATION

LILLIAN GREY.

A living after a dying,
A thawing after a freeze,
A babble of rushing streamlet,
A glinting of green on the trees.

A violet by the roadside,
A crocus upon the lawn,
A fragrant, soft wind blowing,
A fair and earlier dawn.

A chorus of merry bird songs,
Young grass where the snow has lain,
A glory of brilliant sunshine,
A sudden falling of rain.

A strange, sweet stirring of pulses,
A thrill of bells on the air,
The laughter of happy children,
A lightened burden of care.

A hoping after a fearing,
A song in place of a tear;
And the world forgets its sorrows,
For joy in the budding year.

Thoughts for the Thoughtful

Art tired?

There is a rest remaining. Hast thou skinned?
There is a sacrifice. Lift up thy head;
The lovely world, and the over-world alike,
Ring with a song, a happy rede,
"Thy Father loves thee."

— Jean Ingelow.

"The living sap of today outgrows the
dead rind of yesterday."

The door of mercy has hinges, and it may
be shut, and then locked with the adaman-
tine key of justice. — Raleigh.

When you come down from the summits,
you do not come away from God. There is
no task in life in which you do not need
Him. The work-bench needs His light as
truly as the cloister. — Phillips Brooks.

Be not afraid to trust Him utterly. As
you go down the long corridor you will find
that He has preceded you, and locked many
doors which you would fain have entered;
but be sure that beyond these there is one
which He has left unlocked. Open it and
enter, and you will find yourself face to
face with a bend of the river of opportuni-
ty, broader and deeper than anything you
have dared to imagine in your sunniest
dreams. Launch forth on it; it conducts to
the open sea. — Rev. F. B. Meyer.

Bless God for the wilderness; thank God
for the long nights; be thankful that you
have been in the school of poverty and have
undergone the searching and testing of
much discipline. Take the right view of
your trials. You are nearer heaven for the
graves you have dug if you have accepted
bereavements in the right spirit; you are
wiser for the losses you have bravely borne,
you are nobler for all the sacrifices you have
willingly completed. Sanctified affliction is
an angel that never misses the gate of
heaven. — Rev. Joseph Parker.

There is a natural tendency among Chris-
tian people, as their life deepens, for prayer
to concern itself less with outward things
and more with inward, less with the things
of the body and more with those of the
soul. The thoughts of men are broadening

out, in larger views both of what is good
for man, and of how much man can do for
himself. "Brethren," said an old farmer at
the prayer-meeting, when some one had
been praying very fervently for help to a
suffering family near by, "Brethren, we
need not trouble the Lord about that; we
can fix that ourselves." — BROOKE HER-
FORD, D. D., in "Sermons of Courage and
Cheer."

* * *

Our expectations, our ideals, our hopes
and intentions in beginning life are gen-
erally all too low. Many and many a one is
only indifferently successful in living a
strong life, because at the start the standard
of what one ought to be, and the belief
in what one may be, were set too low. —
Charles Outhbert Hall, D. D.

* * *

It is written that when the anguish of
Gethsemane was over, an angel came and
ministered to Christ. He needed help; His
form was bowed, His face bore the marks of
His terrific struggle. A gleam as of a star
falling, and lo! an angel bent over Him.
And something like this comes to all who
end the conflict by yielding a complete and
final acquiescence in the divine will. Our
Lord Himself, kinder than any angel, bends
down to say, "Thou hast fought a good
fight. Thou art my younger brother in the
glory of the better life." And thenceforth
we are no longer our own; our lives are hid
with Christ in God. — D. J. Burrell, D. D.

* * *

It is said that there is a flower in South
America which is visible only when the
wind blows. The shrub belongs to the cac-
tus family, and the stem is covered with
wart-like lumps in calm weather. These lumps, however, need but a slight
breeze to make them unfold large flowers of
a creamy white, which close and appear as
dead when the wind subsides. Fit emblem
this is of many Christians who in ordinary
times exhibit but little of active grace, and
are supposed to be unsympathetic and in-
different, but when reverses and affliction
come to themselves or others, when there is
a call for what they can do or give, open out
into the loveliness of charity, and minister
joy to all about them by their grace. — Pe-
loubet.

* * *

It is said that in heaven at twilight a great bell
softly swings,
And man may listen and hearken to the won-
drous music that rings.
If he put from his heart's inner chamber all the
passion, pain and strife,
Heart-ache and weary longing that throb in the
pulses of life —
If he thrust from his soul all hatred, all thoughts
of wicked things —
He can hear in the holy twilight how the bell of
the angels rings.

So, then, let us ponder a little — let us look to
our hearts and see
If the twilight bell of the angels could ring for
you and me.

— Atlanta Constitution.

* * *

We remember a parable in which a preach-
er says, "Look at this flute; it was a piece of
wood; what has made it a flute? The rifts,
the holes in it." What life is there through
which affliction does not make some rift?
All went well till then; but through that rift
in the life came thought and feeling. "So,"
said the preacher, "I listened to a flute one
day complaining that it was spoiled by hav-
ing a number of holes bored in it. 'Once,'
it said, 'I was a piece of wood, very beauti-
ful to look upon; now I am spoiled by all
these rifts and holes; and it said all this
mournfully and musically. 'O thou foolish
flute,' I said, 'without these rifts and holes
thou wouldst only be a mere stick, a bit of

mere hard, black ebony, soon to be thrown
away. Those rifts and holes have been the
making of thee; they have made thee into a
flute; they are thy life, thy character, thy
music and melody, and thou wilt not now be
cast aside with contempt, but touched by
even the fingers of future generations.'" —
Sunday at Home.

A SPECIAL PROVIDENCE

SARAH BIERCE SCARBOROUGH.

"I order make two pairs of drawers,
'sides the nightgowns — seven
yards — Mrs. Beebe?"

Pamela Hitchcock measured the last
yard of muslin from her nose to the fin-
ger tip of her extended arm, and turned
upon the figure industriously basting a
length of cloth by the window.

Mrs. Beebe gazed thoughtfully into
space over her glasses for a moment be-
fore answering.

"You'll have to skimp the sleeves
some. But, la! 'twon't hurt to skimp!"
She clipped her thread decisively. "Lu-
ella'll see skimpler sleeves than that
when she gets to the 'Sy —"

"Sh!" Pamela interrupted her as a
girl of ten tore across the porch and
burst unceremoniously into the room.

"Luella Hall!" She turned on the
child sternly. "Hain't I told you never
to go rushing into anybody's house like
that?"

"That stuff for me?" Luella shrugged
her shoulders in a half-defiant, half-
shamefaced way at the reproof, and fin-
gered the muslin with assumed indiffer-
ence.

"Yes, nightgowns and drawers. Come
here and let me measure you."

Pamela shrugged her own shoulders
in turn and reached for the tape meas-
ure.

"Be they goin' to have any trimmin'
on 'em?" demanded Luella as she sub-
mitted herself to Pamela's manipula-
tions.

"Trimmin'!" was the tart rejoinder.

"Trimmin'!" echoed Mrs. Beebe.
"Well, I never!"

"You orter be glad to get the clothes,
let alone trimmin'," said Pamela twitch-
ing Luella around.

"Uncle Hiram said I could have trim-
min' if I wanted it." The face clouded
and a disappointed look crept into the
large eyes fastened on the plain hem
Mrs. Beebe was turning down.

"That's what's the matter. You've
had things too long as you like," re-
monstrated Mrs. Beebe, with a shake of
her head.

"Thirty-eight inches, Mrs. Beebe,
'llowin' for hems. Well, I'd like to
know why he don't get it, then." Pa-
mela's sarcastic remark followed close
upon the result of her measurement.

"I don't know." Luella tossed her
head with the unconcern of childhood.
"But I do know I want trimmin'."

"Stand still a minnit, can't you?"
Pamela twitched her about again as the
child sought to obtain another look at
the unadorned hems. "You squirm
like an eel. Hold out your arm. There!
Skimp an inch or two on the sleeve
length, Mrs. Beebe."

"I believe I ain't goin' anyway." Lu-
ella suddenly plumped down upon a

stool and drooped her chin in her hands.

"Now none of your tantrums, Luella. You can't have your ruthers; and it's a good thing you've come to a place you can't," Pamela sharply rejoined.

"Will I have to wear the same dresses as other girls?" Luella demanded again, after another stony scrutiny of the preparation going on before her.

"I guess so," returned Mrs. Beebe absently, as she carefully measured off the nightgown sleeves.

"Then I guess I ain't goin' sure. Uncle said I could wear my red dress." Luella bounded from her seat, flounced out of the door, slammed it after her and went flying down the street.

"Luella — Luella Hall!" Pamela dropped muslin and shears and flew to the window to shriek after her. But Luella paid no attention to the call. "She's a regular wild Indian!" Pamela ejaculated in exasperation, as she turned back to the work. "There's one comfort — she's goin' where they'll tame her. Hiram Turtelot hain't had the first sign of control of that child since her folks died."

"Well, what could you expect — jest a man to bring her up? He did the best thing when he finally said she could go to the 'Sylum.'"

Pamela whirled upon Mrs. Beebe.

"There you go! You like to let the cat out of the bag a minnit ago. I don't know 's we could get her in gunshot of it if she really knew 'twas a 'Sylum. We jest say 'Home.' A home's all she ever knew anything about. She's to be pitied."

"Well, whatever 'tis, she'd better be there, an' it's a special providence you're goin' to your brother-in-law's jest now, I take it, Pamela, fer I should be 'fraid she'd run away from anybody else, she's so queer."

"There's lots in Luella she don't show out," replied Pamela. "But 's you say, it is providential, I think myself. When I set to go, I said to myself, 'Now there's a chance, if ever, to see that child put where she'll be cared for,' and so I've pushed it through."

"Yes, you've done it, no mistake. I've 'most wondered sometimes if you wouldn't take her yourself to bring up. You seem to be the only one that really understands her and can make her mind at all."

"I?" Pamela sniffed. "Well, I had to. Somebody had to do something — she racin' the streets and goin' it wild; and I generally have to do what somebody has to and nobody does. But 's fer takin' her — I wouldn't think of it fer a minnit."

She disappeared in the adjoining room with the last words.

"S'pose she should run away after she got there and come back here — what would we all do?" Mrs. Beebe dropped the needle she was threading as the idea burst upon her. "She said she wasn't goin' jest now."

"Nonsense!"

Pamela emerged from the bedroom as she uttered the ejaculation. "Luella'll stay there, jest let me get her there, Here, see if that's enough."

"Why, Pamela! I thought them drawers and nightgowns was to be

plain. Embroidery, too! I really think, Pamela, you ort'n't to cater to Luella's notions so." Mrs. Beebe shook her head in disapprobation as she rose from her search for the needle.

"Put it on. 'Taint caterin'. I don't cater. It's some I had. The sleeves was skimpy short." Pamela coolly proceeded to measure off the trimming.

"But she'll expect it when she gets there," Mrs. Beebe continued to protest.

"No, she won't. If we're goin' to set out to fix her to go as we've started to, I b'lieve in doin' it half-way decent. A yard or so of narrer trimmin' ain't li'ble to raise her expectations mightily."

But if the possession of such ornament was not supposed to raise Luella's expectations, the expected lack was producing the opposite — an extremely depressed state of mind in the child in question.

Luella was eating a supper of baked beans at the bare table in the little room her uncle occupied. She stopped with the second mouthful and pushed back her plate with a dissatisfied grimace.

"I ain't goin' with Pamela. I can't wear my red dress there, and my clothes ain't goin' to have any trimmin'," she informed her uncle who watched the movement with trepidation.

Hiram Turtelot had long expected some such outbreak. He pushed back his own plate with a worried expression now that it had come.

"Pahaw, now, Luella!" he began, coaxingly. "I guess Pamela'll find some." He had relied so long on Pamela's watch-care over the burden imposed on him that he felt she would adjust all things in some way to the end. "It's an awful nice place," he went on, cheerfully. "The children have lots of good things to eat, they say. Folks take lots of pains with children in homes like that, jest 'cause they hain't got folks of their own. Why, there's Christmuses and candles an' picnics an' school an' presents, an' lots of children to play with." Hiram stopped, quite out of breath with the attractive enumeration, and looked at her anxiously.

"I'd rather have my own folks. Why can't I stay with you, Uncle Hiram? I ain't hungry's the reason I ain't eatin' beans."

If it had not been Luella, he would have thought the lips quivered as she suddenly pursed them up and stared fixedly at the lamp.

"Why, you jest can't, Luella. I can't take care of you and work," he argued, uneasily. "You know that. You can't run the streets like you do. Don't you want to grow up to be nice?"

"I don't know," she answered, slowly and cautiously, dropping her eyes. "Not less'n I can have some trimmin' on my clothes." She reached down to tear off a dangling piece of lace that hung forlornly from beneath her skirt — a remnant of the days when careful hands had looked after her.

"Well, Pamela'll see to it. I'll see her. Jest eat your supper and then run over to Mis' Job's till I come back from the shop."

"I guess" — Luella paused after a

moment with a fresh spoonful of beans half way to her mouth and looked up with the air of one who had reached an ultimate decision — "I guess I'll just go right on with Pamela to her folks."

This decision she repeated gravely to Mrs. Job as she sat undergoing that lady's interrogatories about herself that evening. It reached the ears of Pamela as she was packing the square shoe-box Mrs. Job had contributed to carry Luella's possessions. Pamela stopped as she was folding up the last nightgown and rose from her light task with the expression of one in whom endurance had reached its utmost limit.

"What with Luella gallopin' the streets for the last six months and the hull town talkin' how she was let to go, and precious few doin' nothin' to look after her and her shiftn' with every wind, and I workin' fit to kill to get her where she could be looked after, I'm 'bout worn out. If I was Hiram Turtelot I'd jest give her one good spankin' and let her know what's what."

"Pamela, good mornin'."

"That you, Hiram?" Pamela turned to the door. "Well, you heard me, didn't you? And I mean jest what I said, too."

"I know it. That is, I know Luella needs lots of trainin' to get her 's she orter be, but you know I ain't the one can do it. You've been awful good to her, and it looks like riding a free horse to death, but how she got that notion come 'bout 'cause she couldn't have some trimmin' on her clothes. Here's a quarter, and I kinder thought if it could be managed —"

"Managed!" Pamela took the word out of his mouth with fine scorn. "Keep your quarter, Hiram Turtelot. We ain't heathens, quite yet. I guess I ain't so stingy I can't let her have a yard of trimmin'. See that?" dangling before him the garment in her hand.

"I'm glad she's got it. I really didn't know but I was goin' to have a time with her." He drew a breath of relief. "It does look more like what she had when she had somebody to take care of her. I 'spect it made her feel sort of homesick 'fore she started," he continued, apologetically. "Only Luella don't show homesickness like 'most folks. She's more likely to raise a fuss. She's got feelin's, only she shows 'em so queer. I've been 'most afraid she would up and set in she wouldn't go 't all. I wouldn't be sure now, only she's goin' 'long with you. She does mind you, Pamela."

"'Cause I make her. She's a regular little rowdy, Hiram," Pamela scolded, as she laid the garment in the box and closed it. "But I do feel it my duty now I've begun it to see her settled, and settled she's goin' to be; but I'll feel 's if a big burden was off my mind when I leave her at that Home tomorrow night, I can tell you."

The morrow came. Luella had mutely accepted the contents of the shoe-box without the expected evidences of satisfaction. She submitted to the necessary preparations for the journey without a word. She studiously avoided saying more than a seemingly flippant good-by to Hiram who shuffled about the plat-

form, and took her seat beside Pamela in the car in absolute silence.

The novelty of the ride aroused no expression of enthusiasm or of wonder as the train thundered on over bridges, through towns, by lake and mountain. Luella was to all appearance a bored traveler. But Pamela was conscious that the figure looking so intently out of the window was making a supreme effort at indifference. The maturity of the effort touched her. It was as though the child had disappeared and a little old woman had sprung up in her place, she thought, as at noon she hurried from the car into the station with Luella primly quiet at her side, tugging her box with an unusual air of weariness.

It struck her again as she turned from the ticket window and saw her charge awaiting her return, sitting stiffly on the edge of a seat, clinging to Pamela's umbrella with one hand and clutching her all with the other, her face drawn and white, her big eyes fixed on Pamela's every movement.

"I needn't be a brute," Pamela took herself sharply to task as she made her way to her. "She's like a hunted rabbit sittin' there 'most ready to fly. She hain't got no folks. I can take the outtin' edge off'n my tongue now I'm goin' to get rid of the whole load so soon. Luella, child, we'll have a nice ride on the street-car now to the Home."

Luella looked up quickly at the softened tone. A pleading look flashed momentarily into her eyes. Then a wan smile came bravely to her lips.

"Excuse me, but I heard you speak of the Home." The voice came from a pleasant-faced elderly lady near by who rose and approached them. "I thought you might be going to take the little girl there."

"Yes, ma'am, I am." Pamela felt a sudden shrinking shame.

The lady gave a nod.

"I thought I was right. You see, I have seen so many children brought there for that purpose. James"—nodding toward a gentleman engaged in conversation a few seats away—"my son, is one of the board of directors and we are here to see the children off on an excursion to the next town to see some trained ponies. I feared you might miss the matron. There they come now."

Pamela turned to look at the street door which opened to admit a long line of children of varying ages and nationalities, marching two by two. They passed straight through to the waiting train.

"Ain't that nice, Luella?" Pamela put the question with a cheerfulness she was far from feeling.

"Every girl's got on the same kind of a blue dress and hat," whispered Luella hoarsely, blinking hard without turning her head from the procession.

"James," the lady called to the gentleman as he rose to follow, "this lady brings her little girl in just now. She can be let to go right on with them, can't she?"

Pamela actually blushed. She wished in her heart as she stooped to pick up the fur cape that had slipped from her arm where she carried it, that the woman would not speak so loud. What would

folks think? She with a fur cape taking a child to the Home. She could afford a mink cape. Folks might think she might afford to keep a child.

"She isn't mine," she stammered. "She hasn't any folks to speak of. She's been sent here." As she finished she shrank back a little with a ridiculous fear that they would hear conscience shouting in her ear: "You did it all your own self."

"Why, of course the little girl can go," said the gentleman, with a beaming smile. "I'll show you right to the train and you can see the matron. The more the merrier. Come, little one"—all with an almost irresistible cheeriness.

But Pamela drew back stiffly as Luella looked appealingly at her. "I don't think I'd better let her go. I'd not feel quite right unless I left her right at the Home. I'll have time to take her there before my train goes."

"Well, just as you wish. You will find a lady in charge. You've only to take the green car outside and ride to German Street, then ask for the car across to the Asylum. It's a yellow one."

Pamela felt a sudden spasmodic clutch at her dress as he finished.

"Good-by, then," said the lady pleasantly, as she turned to go. "Only I am sorry she isn't going with us. I am afraid she will be lonely today there alone."

"Come, Luella, we can find the way." Pamela did not try to meet Luella's eyes as she turned to the street muttering to herself with a guilty feeling, "I don't see what possessed him to say 'Sylum' till I got away. The child looks fit to faint."

The green car had stopped. They boarded it, and Pamela dropped into the nearest seat with a sinking heart.

"German Street," whispered Luella shortly. She had not lost a word of all that had passed. Pamela said afterwards that Luella acted as if she was going to State prison, and as for herself she felt like a sheriff.

Upon the corner the two stood a few minutes. A car came in sight.

"He said a yellow one," observed Luella, reaching wearily for the box she had set down. "That's it, isn't it?"

Pamela looked about helplessly without answer as it glided on.

"There's a policeman," suggested Luella faintly, with a tired droop of her head.

"Seems to me you're in a big hurry to get there." Pamela's tone took on its familiar sharpness. "I shan't ask any policeman if we never get there."

She stared about for a moment. Then she thrust her umbrella into Luella's hands, dropped her own bag at her feet, and with a furtive glance around pulled out her watch.

"A woman with a gold watch and a mink cape asking the way to a 'Sylum,'" she said to herself with a contemptuous curl of her lip. "It was bad enough to be seen with a child shivering just then in an old outgrown jacket and a Tam guiltless of even one cheap feather," she berated herself. She would put an end to it.

"Come on, Luella!" She caught her

umbrella, picked up her bag, turned abruptly about and hailed a green car.

"That's goin' right back the way we came," Luella remonstrated, apathetically.

"You jest get in and never mind which way its goin'." And Luella obeyed, wonderingly.

At the station she pushed Luella into the nearest seat, hastened to the ticket-office, asked a breathless question of the gatekeeper as she hurried back, pounced upon her bag, clutched Luella by the arm, and rushed through the gate to the nearest train.

She sank into the first seat and pulled Luella down beside her as the wheels began to turn beneath them.

"Jest in time!" she gasped.

"Be I goin' after the excursion?" Luella put the question humbly after a few minutes.

"Excursion? No, indeed, Luella Hall. You're goin' straight to Jephtha Hitchcock's with me, and you may thank your stars for it. I wouldn't take you to a 'Sylum if you never got there."

"O Pamela!"

Luella's long-continued repression gave way. The shoe-box slid to the floor with a thump into the aisle. Two thin arms grasped Pamela's neck with a strangling grip, and Pamela felt a wet face close against hers.

"Let me loose, child!" Pamela whispered in embarrassment, shaking herself free as the conductor stumbled over the shoe-box and fiercely demanded tickets. Then she added, gently: "You've got to mind if I've got you to take care of."

"I'll mind you all my life." Luella dropped contentedly back into her seat with the asseveration, and raised such a glorified face to the conductor that he picked up the box he had kicked aside, placed it in the rack, and waited patiently while Pamela recovered her equilibrium and found her bits of pasteboard.

"I know you'll say I'm a fool and soft-hearted, but after that man said 'Sylum,' the way that child was holdin' in I knew she'd be down sick in less'n no time left there alone, and then I was too 'shamed to be seen doin' it."

"'Twa'n't shame," observed Mrs. Beebe, as she finished reading these words to Hiram. "'Twas jest what I said when Pamela was plannin' to take her 'long—jest a special providence."

Danby, N. Y.

THE NORTH SIDE

"IT'S pretty cold 'pears to me, and the wind is sharp," quavered a woman complainingly as we passed by. "Everybody calls it a nice day, but when you get out into it it's cold and raw."

"Of course it is when you just sit down in the shadow on the north side of the house," answered a man's cheery voice. "Come out here into the sunshine; the yard is chock full of it!"

Sure enough, there she was, a thin, shivering figure wrapped in a shawl, sitting drearily on the north veranda! As we go on our way to meet one and another we marvel at the number of those who are like her. Some are on the north side of the church; they are sure the spiritual atmosphere is fearfully cold, and they can dis-

cover little warmth of grace anywhere. Some are on the north side of business; they see only the shadows of sham, dishonesty, and heartless competition, and feel no glow of cheer or prosperity. And some poor souls seem to have dropped down in chronic discouragement on the north side of life itself. Wrapping the shadows about them, they declare that the whole world is barren and bleak.

Come out into the sunshine! There are blue skies for those who will look up. There are true hearts and kind hands; there is honest work to do. God lives, and His world is full of sunshine. Come out into it. — *Wellspring.*

W. H. M. S. NOTES

— The Deaconess Assembly held in San Francisco, April 3-5, was a great success. It was the first of the kind held on the Pacific Coast, and attracted much attention.

— Prof. H. A. Bancroft visited some of the mission stations of the W. H. M. S. on her way to the Pacific Coast, finding conditions of great need everywhere. She writes of our workers there as doing excellent work in the face of great privations and difficulties.

— Bethany Hospital, Kansas City, Kan., is looking forward to a new building worth \$10,000 for its training school, which will hereafter be under the direction of the W. H. M. S. Last year 432 patients were cared for in the Hospital.

— Secretary Leonard of the Missionary Society urges a speedy opening of missions and mission schools in Porto Rico, and calls upon the W. H. M. S. and Church Extension Society to join hands with the Missionary Society in this work.

— San Juan and Ponce, cities in the north and in the south of Porto Rico, are the natural centres from which to operate, and in these cities the W. H. M. S. should open schools for girls without delay. The Porto Ricans are now our fellow-citizens, and we owe them sympathy and help.

— A charming entertainment for young people, entitled, "An Evening with the Flowers," has been prepared by Mrs. H. E. Kramer, Akron, Ohio, which is inexpensive and easily carried out. Price, 25 cents. The same author publishes "Entertainments," a capital book of suggestion and direction (50 cents).

— *Woman's Home Missions* will publish a "Roll of Honor" for the names of auxiliaries and individuals securing \$10 or more, representing ten or more additional members of societies, or the membership of a new auxiliary; also contributions to the money offering of funds or property.

— The graduating exercises of the National Training School, Washington, D. C., will take place the last of May. The class, numbering twenty, is the largest in the history of the school. Fifteen of the number expect to enter the deaconess work. The outlook for the coming year is far in advance of any previous year, both in numbers making application and in the quality of students who seem to be looking toward this work.

— A notable series of lectures is being given at the Training School this spring. Hon. Carroll D. Wright is lecturing on the Labor question; Dr. L. T. Townsend on Christian Science; Rev. Frank Bristol, D. D., on Art; and Rev. A. H. Thompson on John Wesley. This last lecture is enriched with stereopticon views. Resident clergymen, physicians, and others are doing grand serv-

ice to the church by their offering of time, talent, and influence to this institution.

— A delightful work of grace has been going on recently in Asheville Academy and Allen Industrial Home, both in Asheville, N. C. A number of boys and young men have been converted, and every girl in the Industrial Home now professes faith in Christ. Already eighteen have been baptized.

MRS. BROWN'S WAY

THE woman who puts to wise and diligent use her eyes and ears, will find many a fragment which may prove a key to unlock here and there a door which opens an escape from perplexity and worry to the best means and ways of meeting every-day problems.

Mrs. Brown is my next door neighbor. She is the most practical housekeeper that it has been my fortune to know. My own success in household economies I owe to her ready, helpful, unfailing experience. So much do I value the information I receive from her, that I have a blank book in which I record her valuable suggestions. On the outside broad cover, I have in bold lettering, which I have cut from periodicals, this title: "Mrs. Brown's Way."

It occurred to me the other day that the notes from my note-book were worth repeating. I trust that the following practical experimental household hints, by their very simplicity, may prove as valuable to young eager housekeepers, as they have to me.

One morning I was lamenting the difficulty of cutting hot bread.

"Oh, I must initiate you to my secret," Mrs. Brown replied cheerily. "Dip your knife into boiling water, and then the hot bread will yield gracefully." How simple. I found it even so.

"Your cookies never have the hard bake mine so often do," I said with a tinge of discouragement, as I ate one of her delicious soft ones.

"Yes, indeed they do," with emphasis, "but I always keep a few crusts of bread in my cookie jar, and that keeps them soft. I have never had hard cookies since."

I watched her one morning take her layers from the oven for chocolate cake. Previously she had prepared a wet towel spread upon her table, and upon this she laid her tins.

"Do you know," she inquired, "that laying a tin of cake upon a dampened cloth when taken out of the oven, will prevent the cake from sticking to the pan?" No, I did not. I have found it since an unfailing success.

"Another great thing to know," she added, "is to place a pan of water in the oven when baking, and danger of burning is obliterated." — M. FRANCES RANKIN, in *N. Y. Observer*.

BOYS AND GIRLS

WHY SHE TRUSTED HIM

THE lady of the house was standing in the vestibule, casting an anxious eye down the street.

"Are there no boys in sight?" asked a voice from within.

"Yes, plenty of boys on the street, but you know how particular I am about Pet. I should like to be sure that the boy who rides her will not be rough with her."

Just then a sturdy young fellow of ten came whizzing by on a bicycle. It was not his own, but one that its owner was generous enough to lend to the boys who had none, and he was taking his turn

while the other boys lay on the grass and played jackstones, wishing as he rode along, "My! if I only had a wheel for my trip to the farm!"

Just then he suddenly straightened himself up.

"Ting-a-ling-ling!" rang out the bell of the bicycle sharply, and as he slowed up the other boys half rose and looked wonderingly. They could see nothing to ring for.

"What was it, Dick?" they demanded.

"Oh, nothing but a sparrow. I was afraid I'd run over it; the little thing stood so still right in front of the wheel."

"Ho, ho! Rings his bell for a sparrow!" sneered the other boys as Dick dismounted.

"Mamma's itty, witty baby."

"I don't care how much you make fun of me," he replied, good-naturedly, yet not without a red flush on his brow. "I guess I wouldn't run over a sparrow, even, when I could help it by ringing or stopping."

"Come here, please, Dick," called a voice from the doorstep of one of the handsomest houses on the avenue.

"You are the very boy I want to drive a pony to the country and back. It is out on the Darlington Boulevard. Would you like to go?"

"Why, yes, ma'am," quickly answered Dick. "I have an errand out there, and was just dreading the walk."

"Then I am glad you may ride. I was wondering if I could trust one of those boys to be kind to Pet, when I overheard about the sparrow. That made me willing to trust you." — *Junior Christian Endeavor World.*

THE MAY FLOWER

REV. JOHN W. MERRILL, D. D.

Hail, wee, shy New England flower,
Trailing Arbutus thy name,
First in the early spring hour
'Neath snows to kindle a flame!

A pink-like, delicate spark,
Under green leaves for a shield,
Peep you, like dove from the ark,
Longing to flutter a-field.

You carry a store of perfume,
A magic delight to the smell,
None such, I dare to presume,
So choice, and pleasing so well.

Red tints on white petals of snow,
Set round in a silk-like cup,
Filled with pure fragrance, I know,
Where bees love the nectar to sup.

Thou'rt a thought of the Infinite Power,
With a tiny life of thy own,
In a grass form for an hour,
Ere thy grace and odor are flown.

Let the boys and girls from the school
Cull these sweet blossoms of grace,
Ope 'neath snows, lovely and cool,
In some wild, desolate place.

Go, bring the long, clustering vine,
With flowers in bud and in bloom,
Winding in many a twine,
A-creep from its wintry home.

'Twill cheer the couch of the sick,
With odors the home parlor fill.
Hasten to bring them in quick —
Sweet tokens of kindest good-will?

Concord, N. H.

THE SUNDAY SCHOOL

Second Quarter Lesson VII

SUNDAY, MAY 14, 1899.

JOHN 18:1-14.

REV. W. O. HOLWAY, D. D., U. S. N.

CHRIST BETRAYED AND ARRESTED

I Preliminary

1. GOLDEN TEXT: *He is despised and rejected of men.* — Isa. 53: 3.

2. DATE: After midnight, Friday morning, April 7, A. D. 30.

3. PLACES: Gethsemane and Jerusalem.

4. PARALLEL NARRATIVES: Matt. 26: 36-69; Mark 14: 32-64; Luke 22: 39-55.

5. NOTE: "John omits the directions of Jesus to His disciples as to their conduct in Gethsemane; the passion of His soul; the reproof to His sleeping disciples; the kiss of Judas; the reference to the twelve legions of angels; the protest of Jesus against His seizers; the healing of Malchus (recorded by Luke), the episode of the fugitive youth (related by Mark). On the other hand he gives prominence to the fact that Jesus went voluntarily to meet His apprehenders; that the multitude fell to the ground at the sight of His majesty; and that He surrendered Himself as prisoner, while securing a free exode for His disciples. He names Peter as the one who drew the sword, and mentions Malchus as the name of the servant (Lange).

6. HOME READINGS: Monday — Matt 26: 14-25. Tuesday — Luke 22: 39-46. Wednesday — John 18: 1-14. Thursday — Matt. 26: 47-55. Friday — Matt. 27: 3-10. Saturday — John 8: 60-71. Sunday — Acts 1: 15-26.

II Introductory

It was something worse than treachery — it was an act of profanation on Judas' part to lead that armed band to a spot which, as he knew, had often been hallowed by Jesus' prayers. If ever place was holy, it was the grove of olives; and the chrism of bloody sweat which had fallen upon it from the convulsed body of the great High Priest, had just given to it a unique and pathetic sacredness which no temple or shrine on earth could ever rival. It seems something worse than sacrilege that that blood bedewed grass should be trampled by hostile, wicked feet, that that air which had echoed the strong crying and tears of the world's Redeemer in that crucial hour of struggle and submission, should vibrate to the clank of swords and the tumult of an excited mob. And as though it were not bad enough to profane the place, we learn from the parallel accounts that the person of our Lord was profaned — His sacred cheeks subjected to the indignity of traitorous kisses of "over-acted salutation," and His limbs bound like those of a criminal. It is hardly to be wondered at that Peter, made furious by this treatment of his beloved and revered Master, should draw his sword, and aim a deadly blow at the head of Malchus, the high priest's body servant, who was probably forward in the movement to lay hands on Jesus. His victim escaped with the loss of his right ear — mercifully restored and healed immediately by Jesus — and Peter was directed to sheathe his sword; but no one can read the story of the arrest of our Lord, with all its circumstances, without wondering that more swords were not drawn — that the disciples did not fly to their Master's rescue at the first approach of the hostile band. Afterwards, when

forbidden to fight, when, to their astonishment, they saw their Lord surrender Himself, it is easy to see why a panic of fear should seize them, and that they should take to flight.

St. John alone records the impression made upon the armed posse by the kingly composure and impressive personality of Jesus when He went forth to meet them; and His calm announcement, "I am He," when told that they sought Jesus of Nazareth. Our lesson describes how they drew back in terror at the words, and some of them fell to the ground. "Unless," writes Jerome in one of his epistles, "there had been something starry in the countenance and look of Jesus, His disciples would never have followed Him at His word, nor would they who came to arrest Him have fallen prostrate." "Certainly," says the same writer, "a flame of fire and starry brightness flashed from His eye, and the majesty of the Godhead shone in His face."

III Expository

1. When Jesus had spoken these things — had finished His farewell discourse and intercessory prayer. Went forth. — The gates of Jerusalem were allowed to stand open during the Passover. Jesus and His disciples probably left the city about 11 o'clock in the evening by the St. Stephen gate, crossed the bridge over the Kidron, and arrived at Gethsemane. The brook Cedron (R. V., "Kidron") — the "winter-torrent," or wady Kidron, between the city and Olivet. "Kidron" means "black," and the name was probably given to it either from the natural color of its turbid waters, or the tinge imparted by the blood of the temple sacrifices which flowed into it, or from the dark, narrow chasm through which it runs. Where was a garden — called "Gethsemane," by Matthew and Mark, a word meaning an "oil-press." It was probably a "garden" of olives, with a press and tower, located somewhere on the western slope of the Mount of Olives. Into which, etc. — In R. V., "into the which he entered, himself and his disciples." John omits the narrative of the Agony, though it is evident, from verse 11, that he was cognizant of it.

2, 3. And Judas — R. V., "now Judas." Who betrayed him — literally, "he who was betraying Him," referring to what was then going on. Knew the place. — It was the habit of Jesus, according to Luke's account, to go there. Possibly some friend of His owned the place; it may have been the mother of Mark. Judas . . . received a band of men (R. V., "the band of soldiers"). — The hostile force led by Judas consisted of a part of the Roman cohort from the Castle of Antonia (which overlooked the temple), the "captains of the temple," a part of the temple guard, and some of the "chief priests and elders" with their servants. Weapons — "swords and staves" (Mark 14: 43).

4. Jesus therefore knowing, etc. — In R. V., "Jesus therefore, knowing all the things that were coming upon him." Nothing happened — came by hap, or chance — to Jesus. He was fully conscious of the divine order of events — an order which made use of human passions, acting freely, to accomplish its end. Went forth — not merely from the concealment of the trees of the Garden, nor from the circle of the disciples, but to surrender Himself to the power of His enemies for the accomplishment of the Divine purpose. He did not hesitate, though He knew the bloody path before

Him. Says Schaff: "When men sought Jesus to make Him a king, He fled; now that they seek Him to put Him to death, He goes forth to meet them." It was at this point that the kiss of Judas comes in — the preconcerted signal by which the soldiers should identify the person of Jesus. Whom seek ye? — Says, Whedon: "Not that He did not know whom they sought. Not that the leaders did not know Him by the traitor's signal. He speaks to make them confess their object; and then to show that they can attain it only by His actual permission."


5. Jesus of Nazareth. — Edersheim thinks these words were spoken somewhat contemptuously. The Revision Commentary supposes that Judas had emphasized to the Roman authorities that Jesus was "of Nazareth," a Galilean, and therefore prone to revolt. I am he. — The effect produced by these words is described in the next verse. Judas also . . . was standing with them — not with the disciples, with whom he had been wont to stand, with whom that very night he had eaten and drank; but with the enemies and murderers of his Lord.

6. As soon then as he had said — R. V., "when therefore he said." Went backward and fell to the ground — a recoil of terror and awe so overpowering that those nearest the speaker started back involuntarily, and fell prostrate. "Not a physical miracle, but a moral miracle." So His rebuke, with the majesty of His presence, silenced the profane traffickers in the temple" (Schaff).


7, 8. Then asked he them again — R. V., "Again therefore he asked them." He probably allowed them time to collect themselves. Jesus of Nazareth. — "His enemies only repeat the name they had been taught, as if waiting for some further guidance." Told you that I am he. — He evidently wishes to concentrate their attention upon Himself. If therefore ye seek me, let these go, etc. — Apparently the disciples had joined their Master; and, possibly, as Bengel suggests, some of the disciples had already been seized; but the time had not yet come for them to suffer. The Good Shepherd knew that His time had come to lay down life for the sheep, and therefore He did not flee and leave the sheep to the wolves; He provided for their safety.

9. That the saying might be fulfilled — R. V., "that the words might be fulfilled." Of them which thou gavest me, etc. — in R. V., "of those whom thou hast given me I lost not one." These words were evidently spoken (see 17: 12) with reference to spiritual safety; but the spiritual safety of the disciples would have been decidedly imperilled had they been exposed at this juncture to bodily danger. They would probably have proved more weak and faithless than Peter even.



10. Then Simon Peter — R. V., "Simon Peter, therefore." Having a sword, drew it. — There were two swords in the apostolic band (Luke 22: 38). Peter had one; whoever had the other was not so rash



All
nourishment
is food, but all foods
are not nourishment.
MELLIN'S FOOD
IS NOURISHMENT.



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as his comrade. According to Luke's account, Peter first asked, "Shall we smite with the sword?" and did not wait for an answer. Smote (R. V., "struck") the high priest's servant — who was probably forward in the movement to arrest Jesus. Cut off his right ear — aiming, doubtless, at the man's head, who dodged or parried the blow. This was the only act of violence on the occasion, and was forthwith rebuked. The servant's ear was at once healed by Jesus (Luke 22: 51) — His last miracle of bodily cure. Says Ryle: "To the very end of His ministry our Lord did good to His enemies, and gave proof of His divine power. But his hardened enemies gave no heed. Miracles alone convert no one. As in the case of Pharaoh they only seem to make some men harder and more wicked." Servant's name was Malchus. — Only John gives this name, and tells us that it was Peter who used the sword.

This was a very rash act, for (1) it compromised Jesus in His teachings that His kingdom was not of this world, but a spiritual kingdom; (2) it would place Him in the attitude of a rebel against the Roman government, and Pilate could not have pronounced Him innocent; (3) Peter might have been arrested for rebellion, and perhaps the other disciples with him, and their works of founding the kingdom have been greatly hindered (Peloubet).

11. Put up thy (R. V., "the") sword — "a rebuke to all self-vindication by outward violence" (Edersheim). "This answer of Jesus lays down for the church its line of conduct under persecution, viz., that passive resistance called (Rev. 13: 10) 'the patience of the saints'" (Godet). At the same time that He uttered these words, our Lord assured Peter (Matt. 26: 53) that "twelve legions of angels" waited His call. But this was not the hour for resistance; it was the hour for self-submission and sacrifice. The cup . . . shall I not drink it? — an unmistakable allusion to the recent prayer in Gethsemane, "for the image does not elsewhere occur in our evangelist" (Alford).

12. Then the band and the captain, etc. — in R. V., "so the band and the chief captain," etc. After Peter's act of violence, all the band surrounded Jesus — the Romans with their chiliarch, and all the temple officers. They had already laid hands upon Him before Peter drew his sword (Matt. 26: 50); now they bound Him. It was at this moment that the disciples were seized with a sudden panic and fled. They had never before seen their Master surrender Himself to man. It was a new and startling experience. To see the Messiah whose expected rise to supreme power they expected, bound and led away as a criminal, was too much for their faith (Mark 14: 27). All took to flight, Peter and John included, though the latter two turned back after a little and followed the band to Jerusalem.

But while our Lord submitted to arrest, He could not refrain from remonstrating against the time and method of it. Some of the priests were present, and He reminded them that this hostile demonstration was entirely uncalled for. Day after day He had sat openly and publicly in the temple teaching the people — why had they not arrested Him then? Why did they treat Him like a brigand, like a criminal evading publicity, and make this expedition against Him with this exaggerated military preparation? "But this is done that the Scriptures might be fulfilled," He added as, surrounded by the band, He was led away (W. O. H.).

13, 14. Led him away (R. V. omits "away") to Annas first — possibly because the house of Annas was nearest (though it is thought by some that he lived in the same house with Caiaphas); possibly because he was president of the Sanhedrin; but, more likely, because amid the frequent changes made in the high priesthood by the Romans, Annas, though deposed, was regarded by the Jews as the true representative. John alone mentions this preliminary examination, but gives only brief details. Caiaphas . . . high priest that year. — "It would appear that

the Evangelist used this expression as an ironical characterization, current in the popular mouth, of the high-priesthood as desecrated by the Romans" (Lange). Caiaphas . . . gave counsel . . . expedient that one man should die, etc. — See chap. 11: 49. It was the same Caiaphas who, because of the resurrection of Lazarus, had enunciated his unscrupulous expediency doctrine. Not much could be expected of a judge who had prejudged the case and in unblushing defiance of justice.

IV Inferential

1. Hiding places are for the guilty; the innocent have no use for them.

2. Treachery once undertaken leads a man to unexpected deeds of infamy.

3. The fear which spiritual might inspires is illustrated by the number and strength of the armed force sent out to apprehend the unarmed Jesus.

4. When the hour of trial comes, we should be so prepared that we can go forth to meet it.

5. If we are much with God, the spiritual atmosphere in which we live will make evil men recoil.

6. We should take care that others, if possible, do not suffer from any calamity or trial which belongs only to ourselves.

7. It has required centuries to bring out the divine beauty and wisdom and power of a religion which, though instituted in days of violence, once and for all disclaimed the use of carnal weapons. We have reason to be grateful that the very essence of our religion is inconsistent with such use for its propagation.

8. The contents of that "cup" which the Father gave and the Son drank who can analyze? But He drained it to the last drop; drained it for us — His the bitterness, ours the bliss.

9. Jesus was bound, but not before He taught His enemies that He was a willing captive.

10. Never is wickedness so near its defeat as in the hour of its triumph.

THE HOUR OF GOD'S CALL

GEORGE MATHESON, D. D.

"The Master is come, and calleth for thee." — JOHN 11: 28.

IT was a strange time for Martha to get a call — just where her own special gift had come to a stand. There was no further room for her practicalness; she had been forced to fold her hands. The power to work had ended; the necessity to wait had come. It was a time when Martha might well have said to herself: "I have no longer any calling; my occupation is gone now. There are no more tables to serve, no more friends to entertain, no more hospitalities to dispense, no more sick brothers to nurse, not even any more funeral arrangements to make; my work is done." Yet it was at that hour the call came. It was at the close of her own day that God's day began for her. It was in the stillness of all her special powers that the knocker struck the door.

And I think, my brother, it is ever so that thy Father deals with thee. I do not think He knocks at the door of thy special gift; rather, it seems to me, does He seek thy neglected door. He would bring thee out precisely by that gate which was not thine entrance-gate. Why does He so often block that particular way on which thou art going? "To teach thee distrust of thyself," cry a hundred voices. Nay, but to teach thee to trust thyself in more directions. Why should all thy work be special? Is there to be no road between thee and thy brother —

no sympathy with that which is another's endowment? Why has God stripped thee of thy power of active service? To teach thee thine impotence? No; to show thee thy power on the other side of the hill. Is there no service but action? Is there no blessing for Mary? Is there no work for those who can only stand and wait, only *be* and wait? What of that wondrous movement which makes no noise — the surrender of the will? What of those who suffer and pine not, endure and complain not, bear and doubt not? How came they to that blissful call? Through the shadows of the evening. They once were like thee — believing in nothing but the hand. God hid the garish day, and the hand grew powerless. And then the Master called through another avenue — a slighted avenue; and the inward will arose and said, "I have found a neglected door." — *Christian World* (London).

Dogmatism vs. Facts

THE resignation of Dr. Whitsitt has not brought peace to the Southern Baptist churches. How could it do so? He still holds the opinions that made him obnoxious to so many of his co-religionists, and for which he was virtually forced out of the presidency of the Theological Seminary. Nor can he abandon them without acknowledging that he has been insincere in his past utterances. What is more to the point is that a large number of the leading men of his denomination fully agree with him. An issue has been made up which cannot be compromised. Has there been an unbroken line of Baptist churches from the days of Christ down to the present time? That is the question which must be settled. The appeal is to history. Dr. Whitsitt, who knows history, gives a negative answer; but the Landmarkers, who do not know history, reply in the affirmative. It remains to be seen whether intelligence or ignorance is to win the day. — *Christian Advocate* (Nashville).

— It is a touching and beautiful tradition, true to the sincerity of Peter's repentance, if not a historical reality, that, all his life long, the remembrance of that night never left him, and that, morning by morning, he rose at the hour when the look of his Master had entered his soul, to pray once more for pardon. — *Geikie*.

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It is not what we say, but what Hood's Sarsaparilla does, that tells the story. Thousands of testimonials are examples of what Hood's has done for others, and what it will do for you.

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Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

OUR BOOK TABLE

James Russell Lowell and his Friends. By Edward Everett Hale. Houghton, Mifflin & Co.: Boston and New York. Price, \$2.

This is not, in the strict sense, a life of the "prince of American poets," as Dr. Hale calls him; and one who takes it up hoping to learn all about Lowell and his poems, as one learns all about Tennyson in the two volumes edited by his son, will be disappointed. Journals and letters are almost wholly ignored. One has in place of them the scrappy, gossip, somewhat garrulous reminiscences of Dr. Hale concerning Lowell and the entire circle in which he moved, centering in Cambridge, Harvard College and Boston. One reads the book from end to end with avidity, for whatever Dr. Hale writes is interesting; but one does not feel very intimately acquainted with Lowell or better able to appreciate his poems when the last page is finished. The portraits, facsimiles, and other illustrations, with which the book is greatly enriched, are numerous, and the literary anecdotes of the time—1819-1891—during which the poet lived are decidedly racy. One of the very few letters given (and it makes us greatly long for more) was written to President Hill of Harvard in 1863, pleading for better management of the trees in the college yard. Here are two or three sentences: "Nor should the pruning as now be trusted to men who get all they cut off, and whose whole notion of pruning, accordingly, is 'ax, and it shall be given unto you.' Do, pray, take this matter into your own hands, and give us a modern instance of a wise saw. Be remembered among your other good things as the president that planted the groups of evergreens for the wind to dream of the sea in all summer, and for the snow-flakes to roost on all winter."

One of the most interesting chapters is on Mr. Lowell as Minister to England, and another on his experience as an editor. Of his work as a diplomatist, both at Madrid and London, the poet says: "I don't like the business much, and feel that I am wasting my time. Nearly all I have to do neither enlists my sympathies much nor makes any call on my better faculties." Still he kept at it for seven years, learned something, and did excellent service to his country. In the editorial chairs of the *Atlantic Monthly* and the *North American Review* he was thoroughly at home, and a very painstaking as well as every way capable and always genial worker. "Politics and the War" is treated in a sketchy chapter, also "Lowell as a Public Speaker" and as "Man of Letters." But it is rather noticeable that from cover to cover not a single syllable, so far as we have noticed, is written concerning the religious side of his character. Perhaps not much could be written. Whether he were Christian, Buddhist, or Mohammedan, atheist, deist, or pantheist, it would be difficult to determine from these pages. Did he ever go to church? The only thing that bears in the slightest degree on this latter point is the narration of his being "rusticated" from college during the last six weeks of the senior year because he persistently refused or neglected to attend college prayers. It is to be hoped this tendency did not follow him in after years; but, so far as we can gather from a slight allusion or two on the last page or so, it seems to have done so. No references

are made to his last days or his death, except to give the date of it. The many admirers of the poet will hope that a more satisfactory portraiture may yet be given by some other hand.

The Student's Life of Paul. By George Holley Gilbert, Ph. D., D. D. The Macmillan Co.: New York. Price, \$1.25.

"The Student's Life of Jesus," by the same author, demonstrated his fitness to prepare this important series. The aim of this book is threefold—to present the biography of Paul apart from his teaching; to present the facts in as simple and scientific a manner as possible; to present the material in an accessible and usable form. The author has carried out his purpose with fine success, producing a biography which is very interesting and readable, and which makes the Great Apostle to the Gentiles stand out in the mind of the reader as a distinct and clearly apprehensible personality. This is a volume that will be of special service to all students of the Scriptures and of Paul, but will prove of special benefit to those who are to attempt a critical study of the great man and his work. We unreservedly and heartily commend this volume.

The Martyrdom of an Empress. With Portraits from Photographs. Harper & Brothers: New York. Price, \$1.50.

This handsome volume is a biography of the late Empress of Austria, written by a lady of the Austrian court and an intimate friend of the murdered Empress. It is told in a simple narrative style which delights the reader. The author believes the Empress to have been a much wronged woman because, not being an Austrian, the people were not friendly to her. Her character is here revealed as one of great sweetness. Her love for her children is shown and their love for her. The events leading up to the death of her only son are given, with the sad story of his tragic end.

The Biblical Museum: A Collection of Notes, Explanatory, Homiletic and Illustrative, Forming a Complete Commentary on the Holy Scriptures. Especially Designed for the Use of Ministers, Bible Students, and Sunday-school Teachers. By James Comper Gray. Revised, with Addition from the Later Biblical Literature, by Rev. George M. Adams, D. D. The Old Testament—Vol. I.; Genesis to Second Kings. E. R. Herrick & Co.: New York.

This commentary has held a popular place in the thought of a certain class of Biblical students. Dr. Gray possessed in a peculiar degree the ability for selecting and grouping in a most helpful and luminous way the best things published. He was not a critical exegete so much as a happy compiler of other men's thoughts. The publishers are to be commended for issuing a new edition of this work, brought fully up to date, as it ably is, by Dr. Adams. We should not recommend this volume to those who are determined to possess the very kernel of Bible truth for themselves; but for the hurried student who desires to know what able Bible scholars have written and said of the portion of the Bible treated, it will be found very satisfactory.

Corn Plants. Their Uses and Ways of Life. By Frederick Leroy Sargent, Instructor in Botany in the University of Wisconsin. With Numerous Illustrations. Houghton, Mifflin & Co.: Boston. Price, 75 cents.

In his preface the author states that his purpose is to present attractively to young people trustworthy information regarding a few of the most important plants in the world. He enlivens the study of plants by showing some of their most intimate relations with our daily lives. His volume is a great surprise to the ordinary reader. It is a revelation to know that so much can be written that is so interesting concerning "Corn Plants." The author is a critical and thoroughly informed botanist and is constantly disclosing interesting features of these plants which are not generally known. The illustrations are pertinent and helpful.

All students of botany will be greatly interested in this book.

Spain. By Frederick A. Ober. D. Appleton & Company: New York. Price, 60 cents.

This prince of travel and historian has prepared a volume on Spain in the History for Young Readers' Series, bringing it down to date. It is not only specially adapted to the young, but will be read with special interest by all. It is a good volume for the home library.

A Boy's Life: Its Spiritual Ministry. By Henry D. Stevens. James H. West Co.: Boston. Price, 50 cents.

This is a thoroughly healthy and helpful story of the life of a boy, and will be interesting and uplifting not only to youth, but to adults as well.

The Inspiration of History. By James Mulchahey, S. T. D. Thomas Whitaker: Bible House, New York. Price, \$1.

This is an attempt, a very lame one, to defend the Bible against the results of modern investigations and the assured results of Biblical study. The author does not clearly and comprehensively distinguish between destructive criticism and a devout

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Index tells.

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study of the Scriptures. Higher criticism affrights him; and no wonder, for he knows only the destructive school. The volume signally fails of its purpose.

Espiritu Santo. By Henrietta Dana Skinner. Harper & Brothers: New York. Price, \$1.25.

This is a story of the life of several opera singers in Paris. It deals with the best class of singers. The book is dedicated to Queen Mercedes of Spain. It is the story of a "love faithful unto death." There are many characters, most of them working hard to attain success in his or her chosen field, chiefly music. There is a little Spanish life woven in, and the scene occasionally changes from Paris to the other cities of Europe. The characters have their ups and their downs, but, though the end is sad, every one must agree that it is by far the best ending for the book.

As in a Mirror. By Pansy. Lothrop Publishing Co.: Boston. Price, \$1.50.

"Pansy" is too well known an author to need any introduction. This particular story describes the life and experiences of a New York reporter and writer who, having heard a sermon on the tramp question, decides to find out for himself what a tramp's life really is. He goes off, and after two months on the road comes to a farm and is hired on the spot to do "chores." He conceals his identity until the last, but owing to certain occurrences in the neighborhood he is forced to reveal his true character and to return to the city. He makes a wonderfully clever "hired man." The moral in Pansy's books is always obvious. In this it centres in the oldest daughter of the house, who is pictured as an embodiment of truth itself. "As in a Mirror" is not up to Mrs. Alden's usual high standard.

Fighting in Cuban Waters; or, Under Schley on the Brooklyn. By Edward Stratemeyer. Illustrated by A. B. Shute. Lee & Shepard: Boston. Price, \$1.25.

This is the third volume in the popular Old Glory Series for young people, the others being "Under Dawey at Manila," and "A Young Volunteer in Cuba." In "Fighting in Cuban Waters" Walter Russell, brother to Larry and Ben, the heroes of the two preceding volumes, finds his way to Boston, secures employment, enlists in the navy, and is assigned to the "Brooklyn." The chapters relating Walter's experiences are exciting and intensely interesting, and no boy will lay the book aside until the last page is devoured. At the end the three brothers are united at the home of their formerly mean and miserly uncle, who has turned over a new leaf.

Magazines

The *Century* for May will receive unusual attention because of the series of illustrated contributions which appear under the title of "The Story of the Captains." The men who commanded those proud battle-ships when that great naval victory was won, here tell their story as eye-witnesses of the event. It is on every page a thrillingly interesting record, and will give to this number an unusual circulation. There are other valuable contributions, but the above will give character to the issue. (Century Co.: New York.)

Senator Lodge brings his history of "The Spanish-American War," in the May number of *Harper's Monthly*, up to and through "The Land Fight" at Santiago. Francis Newton Thorpe has a strong and pertinent paper on "The Civil Service and Colonization." Charles Henry Hart writes graphically of "Matthew Harris Jouett: Kentucky's Master Painter." Richard Harding Davis has a characteristically fine contribution on "Our War Correspondents in

Cuba and Puerto Rico." (Harper & Brothers: New York.)

Canon Gore's contribution on "The English Church Union Declaration," in the *Contemporary Review* for April, as it bears upon the present Ritualistic controversy in the Established Church, will attract general attention. "Illustrated Journalism," by Clement K. Shorter, is another important article. Equally pertinent are the papers on "The Future of Turkey," "Garibaldians and the Vatican," "The Irish University Question." (Leonard Scott Publication Company: New York.)

The editor-in-chief of the *Missionary Review of the World* has a very interesting and helpful paper in the May number on "The Pentecostal Movement — Pilkington of Uganda." "Missionary Interest and Missionary Income" is treated comprehensively by several specialists. The various departments are packed full of matter of interest to all students of the world's evangelization. (Funk & Wagnalls Co.: New York.)

The April *Music* is a good number. The following contributions are especially suggestive: "On Certain Tendencies of Modern Piano Playing," by the editor; "Clarence Eddy on American Organs;" "Music as Medicine," by Paul Pastnor. Editorial notes and "Brice-a-Brac" in this number are particularly interesting and pertinent. (Music Magazine Publishing Co.: Chicago.)

The *Quarterly Journal of Economics* for April maintains the high reputation which this magazine has won. The principal subjects treated are: "The Theory of Savers' Rent and Some of its Applications;" "The Study of Practical Labor Problems in France;" "The Gas Supply of Boston" (III); "Can We Keep a Gold Currency?" (George H. Ellis: Boston.)

The *Arena* for April has a leading contribution upon "The Paulist Fathers and their Work." A symposium on "The Race Problem," referring to the Negro, will attract attention, as also the article on "Spanish Character Studies," by Felix L. Oswald, M. D. (Arena Company: Boston.)

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He redeems me and saves me from sin;
His love, freely given,
Lifts my soul up to heaven,
And makes me all spotless within.

Long in darkness I strayed,
Long by sin was betrayed;
Not one ray of hope could I see,
Till on my soul's night
The dear Lord shed His light,
And brought peace and salvation to me.

Need I ever repine
When such comfort is mine,
And its source is the fountain of love?
Since my Lord dwells with me,
And His goodness I see,
I am blest like the angels above.

Though earth's trials may press,
They can never distress,
For my soul in the Lord is secure;
By night and by day
He illumines my way.
For His promise is faithful and sure.

Then praise will I sing
To my Saviour and King,
For a heart fully saved by His grace;
Not a cloud doth arise
To overshadow my skies,
Or hide for a moment His face.
Gulford, N. H.

THE MALAYSIA MISSION CONFERENCE

REV. FRED H. MORGAN.

THE seventh annual session of the Malaysia Mission Conference was held in Penang, Feb. 9-14, under the presidency of Bishop Thoburn. The session throughout was one of the most profitable ever enjoyed, the addresses of the Bishop at both morning and evening devotional services being specially helpful and inspiring. Our Conference being usually the last of a long series and coming late in the season, the sessions are generally short and hurried; but this year we proceeded more leisurely, and devoted ample time to the various problems that confront us in the different fields.

When the size of the field is taken into consideration, together with the variety of dialects in which our work is carried on, it can be readily understood that there are many questions to perplex and try, and it requires much wisdom to meet them all and settle them right.

There are few changes in personnel or appointments. C. C. Kelso and A. J. Watson were transferred to home Conferences, and A. J. Amery goes on furlough. A. J. Amery was ordained elder and J. R. Denyes and J. Guanasihamony were ordained deacons. Two deaconesses—May V. Lilly and Clara Martin—were also consecrated by the Bishop.

The reports we re most encouraging, showing a distinct advance on all lines. The gain in membership is 64, in probationers 102, while the missionary collections are \$98 in advance of last year. As usual, the financial problem was a serious one. Notwithstanding an increase in our appropriation, owing to the difference in

exchange, the amount for redistribution was considerably less than last year, while the demands of the work were larger. However, the brethren were all ready to make some sacrifice, and the old work was all provided for. We now report 235 members, 453 probationers and 1,227 Sunday-school scholars.

After the adjournment of Conference Bishop Thoburn spent two days in Singapore, thence journeying to Manila, whither he had been directed to go to make a careful investigation of that field, with a view to future work. As this field is by General Conference included within our bounds, the extent of our operations will be considerably enlarged should the Board decide to undertake work there.

Telegrams at this date announce sharp fighting at Manila, and at one time it seemed doubtful whether it were wise to proceed there at present; but the dauntless faith and courage of the Bishop, who is above all things optimistic, would brook no delay. Latest advices from there confirm the impression that the Americans are there to stay, and that a great field for Christian effort is thus opened up to the church. Surely our own great church will not falter at this point.

REMINISCENCES OF THE LATE OLIVER AND ICHABOD MARCY

REV. W. J. HAMBLETON.

ZION'S HERALD of March 22 brought us the sad intelligence of the death of these two brothers. Looking at it from another standpoint, it was a happy coincidence that two such intelligent, devoted, useful Christian men should be loosed from earth and joined in heaven within the space of twenty-four hours. Brother has met brother, teacher has met pupil, and minister has met some who were saved through his ministrations. The transport occasioned by such a meeting must have been joyous beyond the power of language to portray. My faith in Christ grows stronger as I think that through Him such a meeting is possible.

When a student at Wilbraham Dr. Oliver Marcy was a teacher in the institution. It was my good fortune to be a member of two or three of his classes. I do not overestimate his ability when I say that few, if any, teachers ever excelled him in devotion to his vocation, in his thorough knowledge of the subjects he taught, and his ability to explain every point to the understanding of the student. He had the peculiar faculty of making study a pleasure instead of a task on the part of the student. Those who were in his classes will call to mind the evening he devoted to them in the study of the heavens, rural rambles in search of wild flowers for the herbarium, and his researches for geological specimens. When stationed at Holyoke in 1862, he came to my house, and we had a most delightful visit. We took a tramp up the Connecticut River in search of geological specimens which he wanted to take with him to Northwestern University. He was greatly pleased to find rare specimens of rock

showing that when in a malleable condition various kinds of fish and birds left their impressions. Then we took a trip to the top of Mt. Tom, where we found a company of U. S. surveyors making a chart of the Atlantic coast bordering Massachusetts. This they did by stationing their instruments on three elevations—Mt. Tom, Mt. Mansfield, and an elevation in Connecticut—and running lines on angle, the conjunction being at different points, miles out to sea. Dr. Marcy not only showed himself thoroughly familiar with the coast survey, but with every pebble, rock and stone composing the mountain. On that occasion he was the teacher, when clergyman and U. S. officials listened with intense interest.

In his classes, in personal interviews, as well as in religious meetings, Dr. Marcy was thoroughly Christian. No doubt many a Wilbraham student has been able to live a more consistent, happy and useful life for having been his pupil and under the influence of his lovely Christian character.

On leaving Wilbraham I attended Newbury Seminary at Newbury, Vt., several terms. Leaving there, I was received into the New England Conference forty-three years ago this spring. My first appointment was over a Congregational Church in Millbury, Mass. Rev. Ichabod Marcy was pastor of the Methodist Church. As I was young and without a wife, and pastor of a church of



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another denomination, I was in need of just such advice and sympathy as Mr. Marcy and his lovely wife were capable of giving. They made me welcome in their home, a privilege I was happy to enjoy frequently.

My next appointment was Winchendon. Mr. Marcy was stationed over the Laurel St. Methodist Church, Worcester. By urgent invitation I spent a week with him in revival meetings. A week passed in such gracious work, with such devoted, wise, judicious Christians as Mr. and Mrs. Marcy, was both a pleasure and a profit to Mrs. Hambleton and myself. To me, just entering upon the responsible though blessed work of the ministry, the privileges of his excellent library, and the benefit of his experience and intelligence and wise counsel, were a great and lasting good. I owe Mr. and Mrs. Marcy a great debt of gratitude for the Christian sympathy and assistance they rendered me in my early ministerial life. Not only so, but I trust my religious character has been more Christlike, and the sacrifices and labors of an itinerant life have been more cheerfully and happily borne, because of my association with such genuine Christians.

In the presence of such eminent Christian men one is reminded of Christ's remarks relative to Nathanael: "Behold an Israelite indeed, in whom is no guile." One may inherit an amiable disposition — undoubtedly it was true of these brethren — but only the grace of the Lord Jesus Christ can effect a guileless soul. It may not be an unpardonable sin to spend time in arguing the possibility of attaining to such an enviable state in this life, but we think it far better to live so the world will credit you with its possession. Such an experience is within the reach of every disciple of Jesus, and is a source of true and lasting enjoyment.

It was good and wise in our Heavenly Father to terminate the lives of these brothers within a few hours of each other and permit them to meet that very day in Paradise. To meet them and many other dear ones who have left us will be a source of everlasting joy.

An Open Door -- Shall We Enter?

BY authority of the Board of Managers of the Missionary Society. Bishop W. X. Ninde and Dr. A. B. Leonard were sent to Cuba and Porto Rico to inquire into the existing conditions, with special reference to the obligations of the Methodist Episcopal Church to engage in evangelistic work in those islands. They visited the islands, spending the month of February in making their investigations, and presented to the Board of Managers a full and stirring report, which has been given to the church through the press.

For reasons that need not be enumerated it is not deemed advisable to begin work in Cuba this year, but there are strong reasons why Porto Rico should be entered at once. Commissioners Ninde and Leonard close their report with the following urgent and convincing reasons for immediate action:

"1. Its destitution. If there is anywhere an intellectual and moral waste, it is here. This fact needs to be emphasized. Archbishop Chapelle and Father Sherman when in San Juan both spoke to a high United States official, with whom we conversed, of

the dreadful moral condition of the island, the former expressing a willingness for the Methodists to come and wake up the people.

"2. Its hopefulness. The young people are anxious for an education, and particularly to learn the English language. A company of school children were asked what they would like most to have as a Christmas gift, and they said promptly, 'English teachers.' The management of the public schools is planning to introduce the study of English, and it is believed that the second and third generations of Porto Ricans will speak English as their vernacular. The people are in a condition to receive religious instruction from Protestants. They are opposed to the Roman Church. One of the priests above named said that the prejudice of the people against the Catholic Church was most pronounced. The reason for this prejudice, which amounts really to hatred, is the fact that the church identified itself with Spain in the robbery and oppression of the people for centuries, and wholly failed to sympathize with them in their sufferings.

"3. Favorable conditions. There is no war, no military class to placate, no social distinctions, and the most kindly feeling toward the United States. We entered San Juan on Feb. 22 (Washington's Birthday),

and found the city full of enthusiasm for the 'Father of his Country'; school children to the number of 800 were parading the streets, waving aloft the stars and stripes, and a great mass meeting was held in the largest theatre of the city, and eulogies were pronounced upon George Washington and William McKinley.

"4. It is now a part of our country. Whatever may be the future of Cuba, Porto Rico is ours forever. It is now a part of our great domestic mission field, and has a claim upon us we cannot and will not disavow. The Porto Ricans are now fellow-citizens with us of the United States, and must become 'fellow-citizens of the saints and of the household of God, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone.'

"5. The way is clear. There is no other Methodist body contemplating entering the island, so far as we have been able to learn, and so no question of Methodist comity is likely to arise. The General Committee at its recent session declared Porto Rico a domestic mission field, made a conditional appropriation of \$5,000, and referred the whole case to the Board of Managers for administration. This conditional appropriation was not intended to limit the amount to be used

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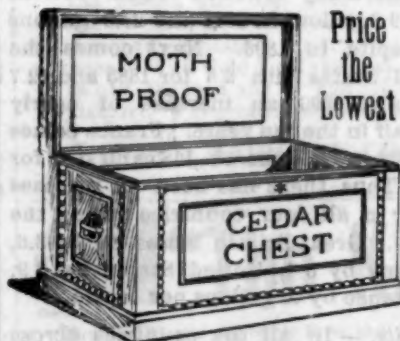
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during the current year to the sum named, but only to give legal sanction to the founding of the mission. If the church shall give a larger sum for this special purpose, the board will have the authority to expend it. A larger sum than \$5,000 will be needed. We should establish ourselves strongly at San Juan, on the north coast, and at Ponce on the south. From these centres the work can be extended to all parts of the island. A belt line of railroad, about one-half of which is already built, will probably be in operation within two years, and will touch every important town on the coast line of the island. Shorter lines and trolley lines will be built to the interior cities, and the whole country will be easily accessible. A school for boys and one for girls should be opened at the earliest possible day in the cities of San Juan and Ponce. These schools might be made practically self-supporting from the beginning. There are not a few wealthy citizens who would gladly pay for the education of their sons and daughters if schools of good grade were provided for them. Property should be promptly secured in San Juan and Ponce, and one or two other important points, and in these places real estate is held at a high price. We suggest that, for the part the Missionary Society must take in this new movement, the church be asked to make a special contribution within the next sixty days for the purpose of establishing work in this interesting and needy field. We also suggest that, as time is valuable, the Bishops be requested to select from among our Spanish Missions a thoroughly competent man, who is a master of the Spanish language, who shall proceed at the earliest possible day to Porto Rico and take charge of the founding of work in that island, and report to this board the places to be occupied, the kind of work that should be inaugurated, and the number of missionaries needed."

The following action was taken by the Board of Managers of the Missionary Society April 19:—

"1. The General Committee having authorized the opening of work in Porto Rico, and having referred the administration of the same to the Board of Managers, we recommend that missions be opened in that island at San Juan and Ponce at as early a day as possible.

"2. That an appeal be made through the church press for special contributions for the purpose of establishing missions in Porto Rico, the gifts to be handed personally to pastors or sent directly to the treasurer of the Missionary Society."

We respectfully request our pastors to call attention, in such manner as they may deem proper, to the importance of prompt action, and to receive and forward to the Missionary Office, 150 Fifth Avenue, New York, the offerings of their people, making drafts or checks payable to the order of Homer Eaton, treasurer.

No money can be used for work in Porto Rico during the present year that is not contributed for that special purpose. All contributions will be receipted for as specials, and can be credited to pastoral charges where full apportionments are raised.

By authority of the Board of Managers.

A. B. LEONARD,
A. J. PALMER,
W. T. SMITH,
Corresponding Secretaries.

— Only the Master's hand can bring out of our souls the music that slumbers in them. A violin lies on the table silent and without beauty. One picks it up and draws the bow across the strings, but it yields only wailing discords. Then a master comes and takes it up, and he brings from the little instrument the most marvelous music. Other men touch our lives and draw from them only jangled notes; Christ takes them, and when He has put the chords in tune He brings from them the music of love and joy and peace. — J. R. Miller, D. D.

FIGURES ON THE LIQUOR HABIT

E. CHENERY, M. D.

THEY say figures don't lie. At times they tell tremendous truths. They do so here. The following, made from the recent collection and computation of the board of trade of Great Britain, will afford instruction to the inquiring. They cover the four countries, Great Britain, Germany, France, and the United States, and that in reference to the consumption of the three forms, wine, beer and spirits. But not to confuse by large figures, I reduce them to a bird's-eye view by presenting only the annual per capita. This will at once give the comparison between the countries and also the increase or decrease in the ten years from 1885 to 1896.

Wine.—The consumption of wine in Great Britain in 1885 was .38 of a gallon per capita; in 1896 it was .4, a slight increase. At the same time it was .32 and .22, or a decrease of .1 per capita, in the United States—a good showing. In Germany in 1885 they used 1.06 gallon per capita of the population. The amount for 1896 I cannot give. But in France its 38,000,000 inhabitants got away with ten times more wine than the 150,000,000 people of the other three countries, and their wine-habit still grows. Verily France is emphatically a wine-drinking country. In 1885 they drank 21.34 gallons each, and in 1896, 29.50—an increase of 8.16 gallons per capita. And, contrary to the teaching of the late Dr. H. I. Bowditch, increase in wine-drinking was attended by an increase in the consumption by them of beer and the hard liquors, showing that the use of one form of alcoholic liquor is not a success in destroying the hankering for other forms. Likes do not cure likes here.

Beer.—Much as the Germans love beer, they are beaten by both Great Britain and Belgium, the latter country disposing of more beer per capita than any other country in the wide world except Bavaria, the home of the lager, which uses 50 gallons per capita to Belgium's 43. Great Britain in 1885 disposed of 27.1 gallons per capita, and in 1896 of 30.7, an increase of 3.6 gallons per capita. Germany followed Great Britain with 19.8 gallons in 1885 and 25.5 gallons per capita in 1896. Next comes the United States with 8.8 for 1885 and 12.7 gallons in 1896, an increase of nearly one-half in the ten years. France comes last with 4.6 gallons in 1885 and 5.22 for 1896. Thus there has been an increase in beer in all four countries during the decade. Great Britain increased by 3.6, Germany by 5.7, United States by 3.9, and France by .6 gallons per capita.

Spirits.—In all the countries across the water the use of spirits in one form or another has been on the gain, while America has honored herself by less indulgence notwithstanding the vast number of whiskey-loving people imported from foreign shores. This fact should stimulate the workers for total abstinence to renewed efforts to push their work of instructing and arousing the people. The leaven of their work is certainly spreading in the masses; and the

early training is the most influential of all. Let not the school-teaching go down! The figures run as follows: Great Britain advanced from 0.96 to 1.01 gallons per capita in the ten years; France from 1.69 to 1.85; Germany from 1.58 to 1.94; while the United States fell from 1.05 to 0.83 gallons per capita—a good omen this.

The general summary is as follows: Great Britain used of all kinds, in 1885, 28.44 gallons per capita, and 32.11 gallons in 1896—an increase of 3.67, chiefly in beer. Germany, in 1885, took 22.44 gallons, and in 1896, 28.50, an increase of 6.06 gallons, chiefly by beer, allowing the wine to be the same as in 1885. France consumed 27.73 and 36.57 gallons, an increase of 8.84 mostly by wine. The United States consumed 10.17 and 13.75 gallons per capita, an increase of 3.58 gallons, all by beer, while both in wine and spirits there was a decrease.

Even with this favorable comparative showing the liquor of the United States is chargeable with two hundred murders every day and no end of other suffering. With all this, the cause of total abstinence in the United States is growing brighter. It never had so many friends as now. The lines for future work are well laid. General intelligence is on the increase; and physicians without number are letting alcohol alone in their prescriptions and are standing up against it. It is rapidly getting to be a drug of the past, being under the ban of modern medical science, which has little or no place for it.

FELL OCCASIONALLY

At Church Suppers, Weddings and Parties

"The minister liked coffee. His long Sabbath day's work was begun with a cup of the strongest coffee and ended in the same way. Gradually the physical and mental machinery became clogged, tongue coated, dull headaches and a general depressed condition of the system turned his delightful occupation into a dreary treadmill.

One day his attention was brought to the fact that the unsuspected coffee was very likely the cause of his trouble, and it was suggested that if he would use Postum Food Coffee and induce the good wife to be particular to boil it long enough to extract the delicious flavor and the elements which go to rebuild the broken down nerve centres, his trouble would be gone.

This was two years and a half ago, and since that time not a pound of coffee has been purchased by the minister's family. Morning, noon and night Postum makes its appearance on the table, and is enjoyed by all. With the departure of coffee went the minister's bad feelings, and with the coming of Postum came a feeling of exhilaration, a better appetite and a constantly increasing weight.

From the start, the minister's Postum has been properly made, because of the warning. At one time during the absence of housewife, the domestic, not being particular about preparing Postum according to directions, made it weak and insipid, which we find is a very common complaint among those who do not understand that there is no way to extract the delicious flavor from Postum except by long boiling. Made properly, it is clear, black, and has a crisp, pungent, fascinating taste. Occasionally the minister has been induced to drink a cup of coffee at weddings, parties, etc., but many sleepless hours of the night are passed in consequence. This is a true experience."

The Lord is My Shepherd

THIS twenty-third Psalm is like a harp, whose strings being touched, awaken sweetest melodies that thrill the heart with joy and gladness. It is one of the brightest gems in the golden setting of God's blessed Word. The very first verse contains a volume, in the sense of strength, protection, rest and love it imparts. "The Lord is my shepherd." The Lord, the creator and preserver of all things; whose voice is heard in the tempest, whose smile is seen in the rainbow, whose finger-touch kindles the watch-fires that gleam on the brow of night; who paints the clouds with amber and gold, and drops the purple veil of twilight over land and sea, bringing peace and rest to all the world — "The Lord is my shepherd."

What does a shepherd do? He leads his flock in the morning light, out over hill and plain, through the barren and waste places to green spots, where is abundant herbage; he guides them by cool streams where they may refresh themselves and quench their thirst; he watches unceasingly, and when they are weary, lifts the tender ones to his bosom, folds his plaid about them, shelters them from the storm and tempest, and brings them safely to the fold again. So does our shepherd — the Lord, the Saviour — lead His own. So does He guide our trembling feet over the rough and stony paths of life; so does He bring us into sunny places where we may feed on the word of His promises; so does He give us the water of life to quench our thirst, and when storms and tempests overtake us, He puts His arm around us, saying, "Lean on Me, my child; find rest and shelter here on my breast. I will never leave thee nor forsake thee." Is there one who would fear to trust Him while we hear the whisper of that divine voice within us?

The soul exults in the conscious verity of that verse, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me."

It is said of Alpine shepherds that, as the sun sinks to rest behind the distant snow-capped peaks, and the silver mist comes creeping over the valley and up the mountain-side, the shepherds on the cliffs call to those above them, "Praise be to God, good-night;" and they in return take up the parting salutation, "Praise be to God, good-night;" so from cliff to cliff the words echo and re-echo, until the sound is lost in infinite space — "Praise be to God, good-night" — a note of adoration and thanksgiving for the mercies of the day.

So, looking back over our past lives and recognizing God's hand as He leads us so gently, so tenderly, so lovingly — not always as we would choose, but as seemeth best to Him — we can say with the Psalmist, "My cup runneth over."

"Surely goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord forever." — *Christian Work*.

Princeton University rejoices in the gift of \$100,000 from an unnamed friend who thus founds a professorship in politics.

Heart Power

THE Rev. Dr. Theodore L. Cuyler, writer of Dr. Thomas Guthrie, of Edinburgh, says: "He possessed heart power, and the man who lacks that can never captivate and conquer an audience. I never had the good fortune to hear Bishop Matthew Simpson, but I imagine that in stature, voice and magnetic oratory he was more like Guthrie than any other American preacher; both gave full rush to their holy emotions. It seems to be the fashion in these days to cultivate a calm, quiet and colloquial delivery; but the ghosts

of Chalmers, Whitefield, Guthrie, Duff, Simpson and Beecher rise up in indignant protest, and truly declare that the preacher of the glorious Gospel who stifles and strangles red hot emotions sacrifices half his power. Pulpit coldness marks degeneracy. Brethren in God's name I beseech you, *Are up!*"

GLIMPSES OF MEXICO

C. B. BOTSFORD.

MODERN Mexico is a very interesting country because of its people, its history, its prehistoric relics and monuments, its marked territorial diversities, and its striking commercial, industrial and social contrasts. Though contiguous to our own land, the average citizen of Massachusetts, we judge, is more ignorant of Mexico than of Egypt or Japan. Notwithstanding the great strides in business and in the employment of other civilizing and elevating forces claimed for her within the last twenty-five or thirty years, hers may be safely called not more than a semi-civilized people. Apart from her great modern lines of travel and her towns, her hearthstones are as rude and the customs and habits of some of her bare and sandal-footed people are as crude and primitive as those of some of the North American Indians. Even along her civilizing railroads are seen many rude wigwags with their half-clothed occupants. The patent of the Abrahamic plow has not yet run out (of the ground). In some places a sort of a grub-hoe is substituted for the stick-plow. The yoke, that is neither easy nor light, is roped to the horns of the (small) oxen. The universal family (corn) mill that furnishes the principal grain or bread food of the country, is a flat stone with a stone "rolling pin" in the hands of a kneeling woman or girl who with much effort rubs to a thick paste the lime-water-soaked corn that is patted by the hands into thin cakes and cooked on an earthen griddle over a little charcoal or wood fire forming the

"tortillas," or fried in hot fat filled and rolled in corn husk making "tamales." The latter are too hot with the red pepper, as are other food preparations, for Americans. In the cities visited there are bakeries patronized by the "better classes," whose bread is cursed with polque yeast and is the cause of much illness.

Let those unrefined people of perverted taste of the great northern Republic — including Miss Lillian Bell, who recently spoke before the Baptist Social Union of Chicago — who are distressed because they do not find enough of the nude in art, export themselves to this country where they can find the original article abundant in nature, which is far preferable to the unalterably artificial, because as fast and as far as it is civilized, and especially Christianized and in a right mind, it will be clothed, that its nakedness may not appear! And in the same colony with a bull-fighting and holiday Sunday let also be found all those menacing and dangerous people who would break down the sacred restraints and divine and uplifting influence of our New England Sabbath.

No Sabbath Day in all this land,
Ennobling and divine,
Where cruelty his savage banner flaunts,
A base blood-red ensign!

Many travelers come here to be disappointed. The country has been painted in such exclusively bright colors, with the sad and sombre shades omitted, in the interest of railroads and other business enterprises and the managers of tourist excursions, that a reaction will likely come. Mexico is

NOT AN EARTHLY PARADISE,

much less an heavenly, for people are "sick" here, and even die. It has been very sickly at the capital the past winter, where it is said "there is not a chimney" for home and hotel comfort. The many sunless rooms are cold and dark and dismal during the winter months, hence colds, the

AFTERNOONS OFF

Tied down to housework, to the scrubbing brush and bucket, to the dish pan and housecloth, is the condition of the woman who still uses soap in her cleaning. On the other hand the woman who uses Gold Dust has her work all done by noon, does as she pleases in the afternoon. With Gold Dust she does her cleaning with half the effort, in half the time and at half the cost as with soap or any other cleanser. For greatest economy buy our large package.



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grippe, and pneumonia, and because of very bad sanitary conditions, malarial diseases. It was estimated that there were 23,000 ill at one time. From a Boston January, after a few days at Monterey, Tampico and Aguascalientes, Senora and her husband went directly to the tropical climate of Cuernavaca (where we met Dr. Butler and Bishop McCabe, very hopeful in their work) to thaw out a severe cold, and became altogether too liquid. At one time there seemed to be a fair prospect of leaving our bones south of the Huiztilac Mountains.

Cuernavaca, that preserves the winter palace of Cortes, the Borda Garden, the favorite resort of Carlotta, and Maximilian's villa, highly commended as a health resort, with its food and drink qualities, its climatic and sanitary condition, seems to be an unhealthy place for people coming from the cold of the North to the heat of its midday tropical sun. Most of such visitors who remained more than a few days were ill. An American who had been in the town but a few days died suddenly early one morning and the same day was borne away to the burial place by his sister and a few strangers of his native land. Arrived at the entrance to the cemetery, there was one bearer only! A Mexican carried the casket on his head to the too small and shallow grave.

After five weeks, thanks to Dr. Jacob Horsch, we providentially escaped to

PUEBLA,

at an altitude of 7,300 feet, with a population of 100,000 and about 80 Catholic churches. Because of its manufactures it has been called the Lowell of Mexico. The post-office department of the capital has been very kind and courteous, so has also been E. A. White of the "Ferrocarri Interocéanico."

To the casual observer, Mexico, conservative and superstitious, has been touched at the principal cities and somewhat roused by the material forces of our Christian civilization. Prejudice is slowly giving way. In striking contrast with the railroad, telegraph, telephone and electric light are the primitive means and methods of Oriental lands. Donkeys and burros, often overloaded and cruelly treated, are the common carriers, bearing to and fro the horticultural, agricultural and mineral products of the earth, and the few industrial products.

That the priesthood is mercenary, fraudulent and corrupt, there seems to be abundant evidence. A poor girl and her friends were awaiting the last rites at the grave of her mother, for whose release from purgatory she asked an attending priest to pray. He answered: "How much will you give?" She gave him what money she had. He "prayed" a little, and stopped. She besought him with tears to pray more. More money was demanded. She collected what she could of her friends, and the priestly farce went on a few minutes longer. Again she pleaded with the "bishop of souls," borrowed ten cents, and set the prayer-machine again in motion, but it soon ran down. Their sacrifice is overmatched by the "raffia for souls," with wonderful promises for the release of the souls of friends from purgatory to those who win the prizes! In the cathedral here there are several agonized busts represented in the flames of purgatory, with underwritten appeals for funds to run the prayer-machine of deliverance. A number of priests, from disgust, conviction or other motive, have secretly applied to Protestant missionary leaders for a position. By means of material forces named, as through open doors, are entering in more subtle forces for the moral and religious regeneration of this land. The silently working leaven of the kingdom of heaven is doing its work without observation. The men are the first to break away from the bigotry and fraud of the Catholic Church that,

it would seem, must be reformed or superseded.

THE MISSION OF THE METHODIST EPISCOPAL CHURCH

in Mexico has eight missionaries and forty-eight native pastors or preachers. Each one of these has in charge a day school and a Sunday-school. There are also six higher institutions of learning. Two of these, a boys' school and a girls' school, are here in Puebla. The buildings are adjacent, but the schools are under separate management. The girls' school, whose dormitories are crowded, has sixty resident and about two hundred and fifty day scholars, in charge of Miss Anna R. Limberger and Miss Carrie M. Purdy, missionaries from the States. Under them are eight efficient native teachers, six of them graduates of the school, and an accomplished native Christian matron, also a graduate. With assistance in the cooking, the girls do all the work and keep the institution, including the attractive patio, in excellent order. The boys' school, with Rev. Wm. S. Spencer (brother of Rev. George H. Spencer, of Newton Centre) at its head, has a theological department under Rev. F. S. Borton — both graduates of Boston University. The latter is noted for his exposure of scandalous proceedings of the Catholic Church here, that is perhaps the most bigoted and bitter in the country, with strong and passionate sympathy with Spain during the late war. There are about fifty resident and one hundred day pupils in the boys' department. Mr. and Mrs. Spencer, who were married and came here less than two years ago, are giving their young lives with much devotion to this very promising work, that with about one-fourth less oxygen in the air

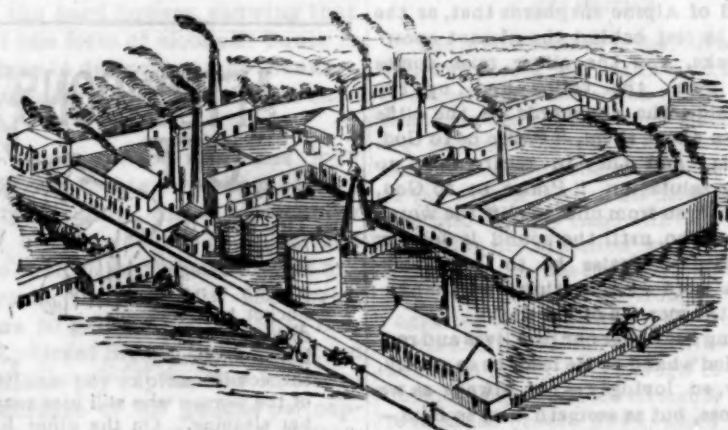
than at sea level, proves very exhausting. The accommodations for resident pupils have become so crowded that fathers have plead in vain to have their boys admitted. In both schools there are exceptionally bright and promising students. The two young daughters of the superintendent of schools for this city, who is nominally a Catholic, are in the girls' school. Fifty dollars will pay the cost of a year's board and schooling for a poor boy or girl.

It seems a pity that the "Instituto Metodista Mexicano" is so greatly in need of funds for enlargement. "The purpose of the school," says Mr. Spencer, the principal, "is to advance the kingdom of God. The method of the school is to train men in the knowledge of the kingdom. Of what sort of spiritual training is the kingdom worthy? The very best." The pupils of both schools attend church twice on Lord's Day, the Sunday-school, the meeting of the Epworth League, and the mid-week prayer, and enter into the services with zest and seem to enjoy very much the singing. The boys and girls have their separate meetings under the leadership of a teacher. The preaching service in the chapel Sunday evening is fully attended, about one-third of the audience, mostly men and boys, coming in from outside the institutions. Extra chairs are sometimes needed.

Will not some of the loyal brethren and sisters of the church in New England, who see this statement, who have benevolent bequests, or propose to put benevolent bequests into their wills, be their own executors, and aid in the enlargement of the capacity and facilities of these institutions, and establish a much-needed industrial or self-help department especially for boys, where they can aid and educate themselves in mechanical arts and present an invaluable object lesson to an "awaking nation?" Mr. Lummis' book is largely prophetic romance.

West Roxbury, Mass.

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THE CONFERENCES

N. E. SOUTHERN CONFERENCE

New Bedford District

Bourne.—The newly-appointed pastor, Rev. S. F. Johnson, and wife were given a reception, Wednesday evening, the 26th. Mr. and Mrs. Johnson were assisted in receiving by Dr. and Mrs. W. V. Morrison. Mr. Ezra G. Perry was master of ceremonies. A musical and literary program was rendered, and ice cream and cake were served. Mr. Johnson is the 81st pastor of the Bourne church.

Dighton.—The close of the Conference year found all bills paid. The benevolences received liberal support. The church is happy over the reappointment of Rev. Jerome Greer as pastor.

New Bedford, Pleasant St.—The return of Rev. Eben Tirrell for the fourth year was made the occasion of a pleasant reception extended to himself and family on the evening of April 13. The Ladies' Aid Society had the matter in charge. The pastor was presented with a sum of money. Miss Mary Danforth delivered a very interesting and forceful missionary address to a large audience on the evening of Conference Sunday.

West Dennis.—Rev. and Mrs. J. T. Docking are to enjoy a Western trip. They will visit their old home in Michigan and friends in Cleveland, Chicago and New Mexico. Neighboring pastors will supply the pulpit.

Sandwich.—The return of Rev. J. E. Blake for the fourth year gives entire satisfaction to the church and town. This is the first time in the history of the church that a pastor has entered upon more than a three years' pastorate. Mr. Blake and his church are very happy in their relation as pastor and people.

New Bedford, Allen St.—The new pastor, Rev. L. M. Flocken, and family have received a cordial welcome from this church. A public reception was given them, Thursday, the 27th. Before leaving Summerfield Church, Fall River, a farewell was there tendered them. Mr. Flocken was presented with an elegant solid gold watch chain—the watch had been presented on a previous occasion—and a roll of bills. Mrs. Flocken was the recipient of a silver tea service. L. S.

Norwich District

Danielson.—A most hearty and enthusiastic welcome has been extended to the new pastor, Rev. W. F. Davis. The floral decorations on the occasion of his first service were profuse and beautiful, and were in themselves a very gracious greeting. A formal reception tendered by the Epworth League to the pastor and family on the Wednesday evening following was an occasion of much pleasure. The pastors of the Congregational, Baptist and Episcopal churches were present to extend greetings. The *Windham County Transcript* speaks in the highest terms of the opening sermon, and says: "The first Sunday of Rev. Mr. Davis' pastorate here has given promise not only of a happy relationship between the Methodist pastor and people, but of his sincerity, earnestness and Christian fellowship with the churches of this community that is so essential for enduring good."

South Manchester.—Bishop Mallalieu's appointment has been heartily seconded in the royal welcome extended by this church to Rev. Dr. Bartholomew and his family. Large congregations greeted the new pastor on his first Sunday, and listened with manifest interest and profit to his clear, logical and eminently practical discourse. The reception on Wednesday evening was very largely attended. The vestry was tastefully decorated with a profusion of flowers. The pastor and his wife stood in the middle of the room, and were assisted in receiving by Mr. and Mrs. R. N. Stanley. The hearts of the people were opened to the newcomers, and they walked in and took undisputed possession.

Willimantic.—The return of Rev. L. G. Horton for the third year was made the occasion of a cordial reception to the pastor and his family. Ferns and potted plants gave added attraction to the spacious church parlors. The word "Welcome," skillfully worked in ferns, hung from overhead. Greetings, refreshments, music and sociability made up the program of a most enjoyable evening.

New London.—The beginning of Rev. Richard Povey's fifth year was most fittingly recognized

in the very cordial reception extended by the congregation, League and Sabbath-school, to the pastor and his family. Mrs. Povey was presented with a beautiful bouquet of flowers. Two persons were recently received on probation, two into full membership, and one by letter. The Conference year closed with all running expenses paid and a balance of \$20 on hand.

Rockville.—Rev. W. J. Yates received a very cordial welcome back for his fifth year of service, and began the work of the new year with his accustomed energy and devotion, but is now confined to his bed with a severe attack of pneumonia. His many friends will hear of this with sorrow, and will pray for his speedy recovery. SCRIPTUM.

NEW HAMPSHIRE CONFERENCE

Manchester District

Nashua, Arlington St., welcomed the return of Pastor Garland with a full congregation and 102 in the Sunday-school. Three accessions by letter also gladdened the pastor's heart. This heroic handful walks out into the new year with faith in God and faith in man, determined to arise and build, setting up the banner "in His name."

Nashua, Main St.—Dr. and Mrs. Durrell were heartily welcomed for a fourth year by the people, and a flattering reception was accorded them—a very clear evidence that this people heartily believe in the fitness of their pastor. Isaac Eaton, Esq., one of the oldest members, presided, and in a fitting speech suitably remembered those who have passed on, recognized the hard workers who linger for a little though their working days are past, and hopefully challenged the youth to emulate the example of those who are gone.

That Nashua Methodism may this year in the name of the Master put on new strength and build the kingdom here, all will pray.

It is possible that Rev. Geo. Buzzell, secretary of Hillsboro County Temperance Association, residing in Nashua, may undertake in the interim of his temperance work some mission work in Belvidere. It is not in the thought of any of the pastors whose fields include this territory that a service be held which should in any way compete with or draw away from the established work; but some Bible work, tract distribution, and perhaps a mid-afternoon pub-

lic service, is doubtless the purpose of our brother, who as much as any other knows the importance of holding strongly and with hearty faithfulness in the Spirit's unity all the work we have now organized, nor occasion waste of power by multiplication of machinery.

Hinsdale.—Rev. E. J. Deane received a hearty reception, and with characteristic energy has already set to work for the uplift of the materialities by projecting a new ceiling, much needed here.

Whatever may have been the object of the New England Conference in asking for a "joint commission," and notifying the New Hampshire Conference at the last hour of its last session, such men as Revs. D. C. Knowles, J. M. Durrell, J. E. Robins and O. S. Baketel will surely give careful consideration and render wise decision.

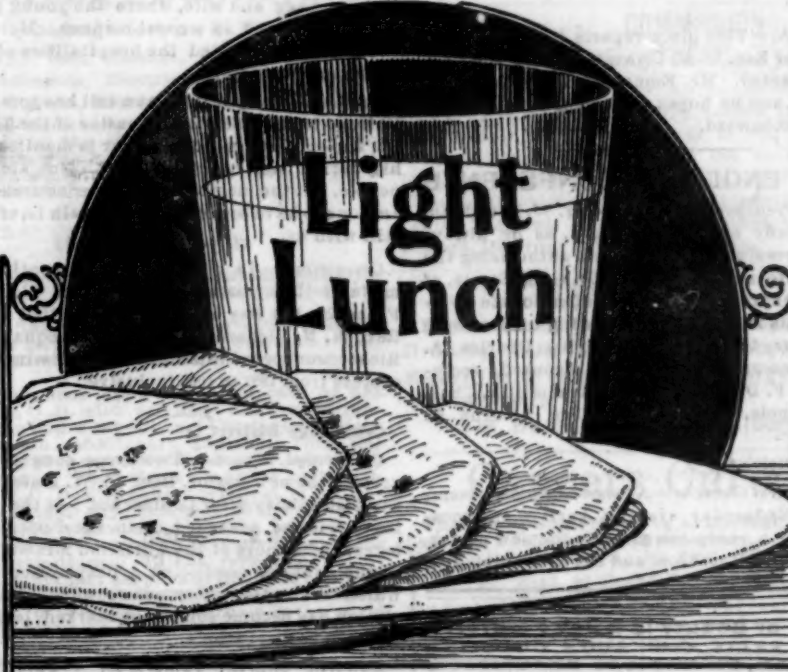
Rev. Josiah Hooper, whose heart was made glad and melted into tenderness by the generous contribution of his brethren of New Hampshire Conference last week, writes that he began his work as early as any of the brethren, answering a call for funeral service the second day after the Conference closed.

Rev. J. H. Vincent regrets very much that his wife's feeble health makes it impossible for him to go to his appointment, seventy miles north of Concord; and will, while he shall remain in the field, do his best to help his successor in the pastorate to build up the work of God in Peterboro. The hearty and faithful work of Rev. H. B. Copp in soul-winning and temple-building will doubtless here bring forth fruit that shall remain.

Brookline.—Methodism as well as the family of our brother, Geo. H. Nye, has suffered a great loss in the death of Miss Nye, a talented young musician, who died last week in New York after a very brief illness. We had so few it seems doubly hard to lose one of our most helpful and promising young people; yet He whose we are presides over all still. G. W. N.

Concord District

Weirs.—The work opens pleasantly here, and all are hopeful of a very successful year. A gentleman of large wealth, who is the owner of extensive hotel property at the Weirs, has generously offered to paint our church from the ground to top of the tower. This is an act that will be gratefully remembered. Plans are already under way for the summer meetings. The camp-meet-



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ing will be held, August 14 19. We hope for a meeting of great blessing. The electric road from Laconia will be ready for operation by July 1, if not before. This will be a convenience for many.

Laconia, First.—A very cordial greeting has been given to Rev. A. L. Smith as he returns for his fourth year. His congregations are largely increased, and the spiritual life is very strong. The finances are in excellent condition, and everything betokens a year of much prosperity. A multitude will be sorry to learn that Mr. Smith's mother is very feeble, and may never be able to be about again. She is graciously sustained by divine grace.

Suncook.—All is well, and every one happy here. Plans are being formulated for the payment of the debt on the parsonage, and we expect that the Twentieth Century Thank-offering of this church will, in part, be turned in this direction.

Bow and Bow Mills.—When Rev. Mark Tisdale returned from Conference he was greatly surprised to find his parsonage invaded. A crowd of the townspeople, some of them members of the church, and some not, had come to bid him welcome for another year. They brought a stock of supplies and gave notice that these were not a part of the claim.

Chichester.—Rev. J. A. Steele took a vacation the first Sunday after Conference, spending the time with his son at St. Johnsbury, and making a trip to the session of the Vermont Conference. While away he sent a postal card to every member of his congregation telling them of the first service to be held, and giving them a special invitation to be present. They closed the finances of last year with all bills paid, and met every apportionment for benevolences. They expect to do the same the coming year.

Personal.—The failure of the appointees to go to East Haverhill and South Tamworth has embarrassed us quite a little. The physician of Rev. J. W. Bean sends a certificate that he is not able for duty; he would have been put on the supernumerary list had it been known at Conference. He is not able to move and attempt an active pastorate. We are sorry for South Tamworth, for he would have been an excellent man for the place. In the meantime Rev. J. H. Emerson will supply East Haverhill for a few weeks, and Rev. J. E. Sweet will go to South Tamworth Sunday afternoons until a permanent man is found for each place, which, we hope, will be very soon.

Plymouth.—This place reports a very pleasant opening for Rev. W. M. Cleveland, and the people are pleased. Mr. Emerson's wife is a little improved, and he hopes will soon be able to be moved Bostonward. B.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—Dr. W. F. Oldham spoke briefly and interestingly, as he always does. A resolution was passed, authorizing the secretary to send a letter to Dr. G. M. Steele, of Chicago, expressive of their affectionate sympathy in his illness. The following officers were elected for the year: President, Charles A. Crane; vice-president, Joel M. Leonard; secretary, Geo. F. Durgin; executive committee, Chas. H. Stackpole, George H. Spencer, Liverus H. Dorchester.

Boston District

Boston, First Church.—A large company assembled on Wednesday evening, April 26, the occasion being a reception given to the new pastor, Rev. Franklin Hamilton, and his wife, Capt. J. H.

A Skin of Beauty is a Joy Forever.

DR. T. FELIX GOURAUD'S ORIENTAL CREAM, OR MAGICAL BEAUTIFIER.

Purifies as well as beautifies the skin. No other cosmetic will do it.

Removes Tan, Pimples, Freckles, Moth Patches, Rash, and Skin diseases, and every blemish on beauty, and defies detection. It has stood the test of 80 years, and is so harmless we take it to be sure it is properly made. Accept no counterfeit of similar name. Dr. L. A. Sayre, said to a lady of the haut-ton (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the least harmful of all the skin preparations." For sale by all Druggists and Fancy Goods Dealers in the U. S., Canada, and Europe.

FERD. T. HOPKINS, Prop'r, Great Jones St., N. Y.

Damrell presided. Prayer was offered by Dean Buell. The address of welcome was made by Hon. E. H. Dunn, to which the pastor responded. The ladies of the church presented to Mrs. Hamilton a beautiful basket of flowers. Addresses were also made by Presiding Elder Mansfield, Rev. Reuben Kidner of St. Andrew's Episcopal Church, and Rev. Christopher W. Elliot of Bulfinch Place Unitarian Church. Rev. J. D. Pickles of Tremont St. Church and Rev. Walter Calley of Bowdoin Square Baptist Tabernacle were also present and spoke words of welcome. Music and a recitation by Mr. Percy Burrell helped to vary the exercises, and light refreshments were served at the close of a very pleasant evening. The new pastorate begins very propitiously.

Swedish Tabernacle, Ferdinand St.—The pastor, Rev. H. Hanson, has been returned to this mission for the sixth year. A fine reception was given him last Saturday by members and friends. On Sunday evening two persons were converted, and several seekers went forward to the altar. A deep spiritual feeling is manifest.

Upton.—Rev. W. M. Crawford preached his first sermon before a large congregation Sunday morning, April 23. The *Milford Daily Journal* says: "It was a scholarly effort, filled with solid thought, and created a favorable impression. The new pastor received a warm welcome."

Worcester, Grace.—No minister of our denomination ever came to this city with so great a heralding by the papers as Dr. Brady has received. From the first mentioning of his name to date, every possible opportunity to greet him has been taken—very likely with the thought that he may add to the sensations of the day. Thus far the papers have had very little for their pains. The Doctor was greeted by the largest audiences that have gathered in the church on normal occasions in many a year, and he preached straight Gospel with no interludes for the mere pleasure of the groundlings. The reception accorded him the following Thursday evening was warm and encouraging—a fitting prelude, it is to be hoped, of the work to follow.

Webster Square.—The reception given Pastor Kingsley on his entering his new pulpit was all that he could ask. He will find his people ready to support him in his mission.

Trinity.—No Methodist church in this city raises its money for current expenses so quickly as this. A few moments taken from the regular church services suffice to do the work. The League had a most enjoyable social at the home of John Legg and wife, where the young people were entertained in a royal manner. More than two hundred accepted the hospitalities of these lavish entertainers.

Swedish.—It appears that a call has come from Chicago to Rev. Nils Eagle, pastor of the Thomas St. Church, and a deal of fear is manifested by his parish lest he may accept. Not alone his people, but the members of all our churches, are anxious to have him see that his walk is, of right, still with us.

Correction.—In a recent letter mention was made of five years' pastorate in Worcester. From the list was unwittingly omitted that of Rev. W. N. Richardson at Webster Square. Mr. Richardson served this station with distinguished success from 1891 to 1895 inclusive.

QUIS.

Cambridge District

Cambridge, Grace.—Two large congregations greeted the new pastor, Rev. O. W. Hutchinson, the first Sunday after Conference. At the morning service he preached upon the duties, privileges, and honors of the Christian ministry; and in the evening conducted a prayer-meeting, at which service the vestry was crowded. But this church has become somewhat marked lately for its large congregations.

Epworth Church, Cambridge.—This church opened the Conference year with a sermon by the pastor, Rev. W. N. Mason, from the words of Nehemiah: "For the people had a mind to work." At the close of the sermon a call was made for pledges for the current expenses of the coming year. In less than half an hour the amount was provided for, and there will also be cared for a deficiency of two years ago. Much gratification was expressed by pastor and people over the ease with which the money was pledged and the hopeful indications of a prosperous year spiritually and financially.

Lynn District

Saratoga St., East Boston.—On the first Sunday evening after Conference the altar was crowded,

and eight were soundly converted. Rev. Dr. C. A. Crane, pastor.

Lafayette St., Salem.—The memorial service for the late James F. Almy, which took place in this church, on Sunday evening, April 23, was crowded to the doors. The pastor, Rev. Dillon Bronson, read the 121st Psalm—Mr. Almy's favorite. Prayer was offered by Rev. E. R. Thorndike, D. D., presiding elder. Matthew Robson spoke tenderly of his long and very intimate relations with the deceased, characterizing the spirit of righteousness which prevailed in his life and his loyalty to the church and all good causes. Ross Turner spoke of the deceased's love of art and interest in historical matters. Henry C. Leach referred to Mr. Almy's devotion to the cause of temperance, and his utter fearlessness in fighting the saloon. Henry W. Peabody paid a high tribute to Mr. Almy for his generous support of the Y. M. C. A. Rev. George A. Phinney spoke of his intellectual ability, religious instincts, and lofty ambitions. Rev. Dillon Bronson said in closing: "Next to his own immediate family he loved and prayed and toiled for his church. His seat is empty now, and, oh! how we shall miss him. We are sorry we withheld our praise so long; that we did not break more alabaster boxes on his throbbing head while he was alive; that some of the flowers sent to the funeral could not have been sent to cheer his loving heart before it



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Known abroad as the Empress Model.

More than two hundred thousand organs were made in our factory before this instrument was perfected. It is the result of great experience in making organs for all purposes for everybody.

The missionary's tent in the jungles and Westminster Abbey, the humble cottage and the king's palace contain a Mason & Hamlin Organ. The self taught amateur and Franz Liszt, Saint-Saens, Theo. Thomas, George W. Chadwick, Emil Paur and scores of great musicians have written words of praise for Mason & Hamlin Organs.

The Sankey Model (so called because it was designed for and is used by Ira D. Sankey) is suitable for churches, lodges, schools and homes. Cash with order price, \$180.00. Other organs \$27.00 to \$2,400.00.

We have accumulated organ information for 45 years. Write us about organs if you are interested.

Mason & Hamlin Co.
BOSTON, MASS.

ceased to beat. The disease could not have been checked, but his end might have been deferred had we only known, and the praises that have been sung during the last ten days might have made his last years very bright."

"DOES GOD ANSWER PRAYER?"

Did you read the account in ZION'S HERALD for Feb. 1st, of the wonderful healing of

Capt. R. Kelso Carter

(author of the hymn, "Standing on the Promises," and long a contributor to the religious papers), from that dread disease

CONSUMPTION?

It is now published in tract form under the above title. We want to give it away to all who have suffering friends. Ask for as many as you will distribute.

Address,

THE PULMONIS CO.,

Glenn Bldg., Baltimore, Md.

CHURCH REGISTER

POST-OFFICE ADDRESSES

Rev. A. S. Ladd, Augusta, Me.
Rev. Isaac McAnn, Chittenden, Mass.
Rev. Geo. W. Crosby, Germany Hill M. E. Church, Oswego, N. Y.
Rev. John Collins, Somersworth, N. H.
Rev. William R. Webster, Vice-president and Field Secretary of Mallalieu Seminary, Kinsey, Ala., 11 Orchard St., Medford, Mass.

DEDICATION AT NEWTON CENTRE. — Sunday, May 7, 10.30 a. m., baptisms, reception of members, holy communion; 3.30 p. m., dedication and sermon by Bishop Foss. Monday, 7.45 p. m., Rev. W. E. Huntington presides. Addresses by Revs. G. H. Perkins, W. I. Haven, W. R. Clark, E. H. Hughes, L. Freeman. Wednesday, 7.45 p. m., George L. West, M. D., presides. Addresses by Revs. G. S. Butters, F. H. Knight, W. T. Perrin, E. M. Taylor. Friday, 7.45 p. m., addresses by the pastors of Newton Centre churches. Sunday, 10.30 a. m., sermon by Rev. J. A. M. Chapman, D. D. 3 p. m., Sunday-school assembly. Mr. Henry D. Degen, superintendent, presides. Addresses by Rev. A. A. Berle, D. D., and Miss Bertha P. Vella. 7.30, sermon by Rev. George H. Spencer, pastor.

W. H. M. S. — Eastern Division, Boston District, will hold a district meeting at Dorchester Church on Thursday, May 11. Sessions at 10 and 2. Papers will be given by Mrs. Collier, Mrs. Kellogg, and others not before heard from. Secretaries of auxiliaries bring or send reports without fail. Basket lunch. Ladies of Dorchester auxiliary will provide tea and coffee.

Take Dorchester Ave., Field's Corner, or cars in subway marked "Ashmont and Milton," and get out at Richmond St., near the end of the route.

Mrs. EDWARD L. HYDE, Dist. Sec.

METHODIST S. S. WORKERS' UNION. — The May meeting of the Methodist Sunday-school Workers' Union will be held, May 8, in Bromfield Street Church. Social hour, 5.15 to 6.15. Supper at 6.15. Evening program at 7. A reception will be extended to the new Methodist pastors of Boston — Revs. L. H. Dorchester, John Galbraith, Franklin Hamilton and E. T. Curnick. A discussion of "How shall we secure the Attendance of the Members of the Sunday-school at the Morning Preaching Service?" will be opened by Revs. G. H. Clarke, J. D. Pickles, J. M. Leonard and others. Music will be rendered by Miss Mary Louise Gerrish, of Roxbury. WILLIAM F. MOORE, Sec.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINMAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

W. F. M. S. — The regular meeting of the Executive Board will be held Wednesday, May 10, at 10 a. m., in the Committee Room, 36 Bromfield St.
ANNIE W. PHINNEY, Rec. Sec.

WANTED, SUPPLIES. — A presiding elder in New England wants two supplies for small charges. Salaries small, but parsonages in each case, and a chance to do good work for the Master. Address B., ZION'S HERALD, 36 Bromfield St., Boston.

DEWEY SCHOLARSHIP FOR MALLALIEU SEMINARY. — TO THE MEMBERS OF VERMONT CONFERENCE — DEAR BRETHREN: The subscription for the Admiral George E. Dewey scholarship (Mallalieu Seminary, Kinsey, Alabama), together with a cash donation, now amounts to \$150. It has been suggested that the highest scholarship (\$225) be raised. Any Vermonter who desires to add to this amount can send his donation to the secretary of the Conference, Rev. L. K. Willmar, Waterbury, Vt., or to the undersigned at Cottage City, Mass.

We still hold to our promise made at the last session of your Conference, viz., to assist any of you in revival services, you in turn assisting us, while we may be with you, in giving us a chance to present our work and secure what we may toward our endowment fund. If appointments can be made contiguous to each other, we can give quite a little time to evangelistic work in your State. Write me at Cottage City, Mass.
GEO. M. HAMLEN.

Do not put off the duty that ought to be done today. If your blood is out of order take Hood's Sarsaparilla at once.

Rev. Dr. John Clifford, of London, whose scholarly, profound and fervid sermons were listened to by crowded congregations at Tremont Temple last year during the entire month of August, thus describes his method of preaching: "I try to re-think my sermons before my congregation. I write them out and write them fully; then I make a digest, but never attempt to remember words. My object is rather to re-think in public what I have carefully prepared in the study, which is to my mind the most effective means of bringing a man's personality into living contact with his audience, and of imparting to them that which he himself feels and believes, and is most eager to give. This is most conducive to spiritual tone and emotional glow."

Dr. Strong's Sanitarium

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For health, rest, Massage, Vacuum and Nauheim Treatments, Electricity, Hydro-Electric, Turkish, Russian, Mineral Water and all other baths and health appliances. Sun-parlor and promenade on the roof. Elevator, Steam, Open Fires, Suites with Baths. A dry, quiet, tonic air with much sunshine. SARATOGO waters. Send for illustrated circular.

Buying for Cash

The advantages of the cash buying principle are much more highly appreciated than formerly.

Cash selling and buying has gradually led up to another method of conducting business, which is to sell direct from the manufactory to the consumer.

Goods are sent upon receipt of cash or are shipped C. O. D. with privilege of examination. Take for instance the Elkhart Carriage and Harness Mfg. Co., of Elkhart, Indiana. They sell everything they make direct from the factory to the consumer. Their terms are either cash with order or C. O. D. with fullest privilege of examination, and their experience is that the cash buying principle is growing upon the people. By far the greatest percentage of their orders contain cash remittance. This is very complimentary to the Elkhart people and their fair business methods. They are undoubtedly the largest manufacturers of vehicles and harness in the world selling direct to the consumer.



No. 191. Fancy Boy Top Buggy; has large seat, lamps, fenders, side curtains, storm apron and shafts. Price \$50, as good as dealers sell for \$80.
ELKHART CARRIAGE & HARNESS MFG. CO.,

BE YOUR OWN AGENT and Save Money.

Every time you buy an article from an agent or dealer you must pay him a liberal commission in addition to the actual value of the article. In many cases this places an article beyond your reach.

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but sell you vehicles and harness direct from our factory at wholesale prices.

We are the largest manufacturers of carriages and harness in the world selling to the consumer exclusively. We make 170 styles of vehicles, surreys, as low as \$50, and 25 styles of harness. Remember that we ship our goods anywhere for examination and guarantee safe delivery. Write at once for illustrated Catalogue—FREE.



No. 47—Harness, nickel trimmings or imitation rubber, \$5.00 Dealers sell same quality for \$11 to \$12

— There are morbid Christians who spend so much time in prying into their feelings that they find only scant opportunity for active religious service. They are likely to be whimsical and moody, and to set a higher value on transient gusts of emotion than on righteous living. It is easy to see that they are missing the true mark. Let us not infer, however, that all self-examination is folly. 'Tis wise to talk with our past hours and ask them what report they bore to heaven, and how they might have borne more welcome news. The true policy is to bring our whole conduct, including our desires, purposes, thoughts, words, and deeds, into frequent comparison with the inflexible and perfect law of God, so as to determine just what our moral and religious shortcomings are. Only so can we hope to make any marked improvement in character and conduct. — Christian Advocate (Nashville).

The Great Huxley

What Huxley, the Great English Scientist, Considered the Best Start in Life

The great English scientist, Huxley, said the best start in life is a sound stomach. Weak stomachs fail to digest food properly because they lack the proper quantity of digestive acids (lactic and hydrochloric) and peptogenic products; the most sensible remedy in all cases of indigestion, is to take after each meal one or two of Stuart's Dyspepsia Tablets because they supply in a pleasant, harmless form all the elements that weak stomachs lack.

The regular use of Stuart's Dyspepsia Tablets will cure every form of stomach trouble except cancer of the stomach.

They increase flesh, insure pure blood, strengthen veins, a bright eye and clear complexion, because all these result only from wholesome food well digested.

Nearly all druggists sell Stuart's Dyspepsia Tablets at 50 cents full sized package.

Send for Free book on Stomach Troubles to F. A. Stuart Co., Marshall, Mich.

INDIVIDUAL COMMUNION CUPS

J. G. THOMAS, Lima, O.

WANTED An honest man or woman in every Methodist Church to sell to the congregation the best coffee in the world, at a lower price than the grocer sells poor coffee. Permanent, profitable employment assured. No capital required. Address U. S. Coffee Co., Importers, 100 Front St., New York City.

COTTAGE TO LET

FURNISHED. On Hedding Campground, Hedding, N. H. Cottage of the late Miss M. Esther Parry, Highland Ave.; 9 large rooms.

Apply to

C. M. HERSEY, Box 225, Wolfboro, N. H.

Cancers Cured

The Absorption Process is a conceded success. Scarcely a failure in sixteen years. No Knife No Caustic. No Blood No Pain. Write

Dr. Hess, of Grand Rapids, Mich.,

for particulars and references. For cancer of the breast, if not broken out, treatment can be sent.

OBITUARIES

'Tis not a Silent Land!
Voices of angel throngs
Rain down their chorus-songs
Over ethereal hills,
Till the rapt spirit thrills.
Oh! 'tis a Voiceful Land.

'Tis not a Silent Land!
Harps, with their golden strings,
Dipped as in music springs,
Swept by the touch of love,
Ring in the realms above.
Oh! 'tis a Voiceful Land.

'Tis not a Silent Land!
Hosts of the pure and true,
Shouts of delight renew
Round the beloved, dead
Far from the speechless dead.
Oh! 'tis a Voiceful Land.

'Tis not a Silent Land!
Welcomes divine are given,
Whene'er, death's fetters riven,
Holy ones evermore
Step on the better shore.
Oh! 'tis a Voiceful Land.

C. H. A. Bulkeley.

Rich. — Mrs. Eliza Rich, widow of Charles H. Rich, passed to her heavenly home from the earthly home of her daughter, Mrs. R. F. Holway, Jan. 18, 1899, at the advanced age of 89 years.

"Mother Rich" was of pure New England stock, and was born in Vershire, Vt., July 26, 1809. She was married to Mr. Charles Higgins Rich, a most worthy Christian man, in Stratford, Vt., in July, 1832 (or '33). Mr. Rich preceded her to the eternal rest July 29, 1863, at the age of fifty-four years.

Mrs. Rich when but eighteen years of age attended the camp-meeting at Eastham, Mass., and found herself in the company of old-fashioned Methodists. The Eastham camp-meeting was in those days a centre of great spiritual power, and hundreds of persons have dated their spiritual birth at that place. Here, for the first time, she met her future husband. It was either at this camp-meeting or very soon after that she was soundly converted, and immediately joined the North Bennet Street Methodist Episcopal Church in Boston, where she became a most devoted and consistent member. Naturally unobtrusive and quiet in temperament, but loving and prayerful, she found an abundance of ways by which to bring spiritual comfort to many hearts. She was blessed with an uncommon sweetness of spirit and gentleness of manner, which drew to her a large number of friends responsive to her love.

Mrs. Rich was not only a helpful and true Christian friend in the circles of the church and the general community, but soon found large place for her womanly nature to show its best and holiest activities in the realm of her home, to which God sent the boys and girls who were afterwards to rise up and call her blessed. Her surviving children are Rev. Charles E. Rich, pastor of the Methodist Episcopal Church, West Alameda, Cal.; Mrs. Mary E. Tuggey, San Francisco; Mr. Joshua S. Rich, Richmond, Indiana; Miss Winnie C. Rich, a deaconess of the Methodist Episcopal Church, now laboring in Denver, Col.; and Mrs. R. F. Holway, wife of Rev. R. F. Holway, pastor of Trinity Church, Charlestown.

For many years Mother Rich lived in the family of this last-named beloved daughter, and in the several churches where Mr. Holway has served she endeared herself to scores and hundreds, old and young, who became acquainted with her tender thoughtfulness. Her hands were always active in good works, and multitudes will ever cherish the various gifts, the product of her deft fingers and her loving remembrances. None knew her but to love her, and she ever sought to reciprocate their love.

The funeral services were held in the parsonage of Trinity Church, and were conducted by Presiding Elder Geo. F. Eaton, assisted by Rev. E. S. Best, a former beloved pastor, and Rev.

Trial Package Free!

If any reader, suffering from rheumatism, will write to me, I will send them free of cost a trial package of a simple and harmless remedy which cured me and thousands of others, among them cases of over 40 years standing. This is an honest remedy that you can test before you part with your money. Address: JOHN A. SMITH, 197 Summerfield Church Building, Milwaukee, Wis.

N. B. Fisk. She was laid to rest at Medford, beside her husband.

W. D. BRIDGE.

Cone. — Mary P. Cone (nee Harlow) was born on Shelter Island, N. Y., Jan. 7, 1815, and died of pneumonia at her residence in Lynn, Mass., Dec. 7, 1898.

Mrs. Cone was blessed with Christian parents whose influence led her to accept Christ in early life. At the age of nineteen she was united in marriage in New York with Henry B. Cone, who departed to the heavenly world about nine years ago.

Soon after her marriage she with her husband came to Lynn and united with the South St. Church. Until she became too feeble to attend, she was a faithful and efficient member of the church. Her life was such as to win for her the confidence and esteem of all who knew her. She was active in various lines of Christian work. For over fifty years she was an intelligent and appreciative reader of ZION'S HERALD. Her personal presence is sadly missed by those who knew her, but her influence remains and is gratefully cherished.

She leaves a daughter, Miss Mary A. Cone, of Lynn, who with many loving friends mourns her loss.

GEO. H. CHENEY.

Perkins. — John E. Perkins died in Gale's Ferry, Conn., March 2, 1899, aged 77 years.

Mr. Perkins was an active, useful man in the community and the church of his choice. He has been a member of the Methodist Episcopal Church since 1868, and prominently identified with its growth since that time. For several years he has been recording steward, and also served as trustee. He was constant in his attendance at church until ill-health compelled his retirement some three years ago. He was a liberal contributor towards the support of the church, and has worked earnestly in the several positions he filled, carrying their peculiar burdens with a cheerful spirit. He was a very pleasant brother to meet, and will be missed in the church and community.

He leaves a widow, a son and a daughter.

WM. TURKINGTON.

Treadwell. — Mrs. L. K. Treadwell, who died at her residence in West Kennebunk, Me., March 1, 1899, was born in Kennebunk, Me., March 2, 1823 — thus being one day less than 76 years of age.

When about thirteen years of age, while residing in Saco, and there attending special meetings held in the Methodist Episcopal Church under the labors of John Atkins, she gave her heart to Jesus Christ and united with the church, of which she remained a member as long as she lived. She prepared herself for a teacher at the Northfield (now Tilton) Seminary, and taught successfully for fourteen years. She was a thorough Bible student, having read the Bible through in course fifteen times. She taught in the Sunday-school for over forty years, and was very active in all departments of church work. Mrs. Treadwell was a thorough-going Methodist and an enthusiastic reader of ZION'S HERALD for more than sixty years. She was very partial to the institutions of her chosen denomination, and yet she was catholic in her sympathies, and ready to recognize Christian character wherever it was manifest.

In 1856 she was united in marriage with J. W. Treadwell, a reliable member of the Methodist Episcopal Church, who is thus called to mourn a faithful and devoted companion.

Her loss is deeply felt in the community, and especially by the church and her Bible class. She is not dead, for "the good die not," but has only ascended into that larger and richer life prepared for all true followers of Christ.

J. H. BOUNDS.

Benton. — Mrs. Marie E. Benton, wife of Rev. J. T. Benton, was born at South Glastonbury, Conn., April 13, 1827, and died at Niantic, Conn., Feb. 22, 1899.

In her fourteenth year she found a Saviour in Christ and a home in the Methodist Episcopal Church.

Nov. 24, 1847, her interests were joined with those of Josiah T. Benton in the holy bonds of wedded love. Four children came to bless the union. One tarried a dozen years or more, and then departed; one entered the ministry and continues to the present an honor to the church and to Christ; one crossed the seas, told the story of love to the lost, married an itinerant

minister, and continues the work at home; and the other lives to serve the local church and care for her parents in old age.

In April, 1852, she entered upon the work of an itinerant minister's wife, in which she continued until 1879, when failing health compelled her husband to superannuate. Her remaining years were spent in Niantic, where with her many talents she continued to serve the church, while with her needle she helped supply the necessities of life.

The beginning of the end was in a fall received last July. With unusual heroism and tenacity she fought the long battle for life. At times her reason slipped from her, so that she could not recognize her husband and own loved ones. She forgot even her own name; but through it all she never forgot the name of Jesus. She came to the end as the storm-tossed leaf to its rest.

The funeral was conducted by her pastor at the residence of her daughter, Miss Lizzie. It partook of the joyfulness of the conqueror. The triumphant hymns she loved in life were sung. Rev. Richard Povey, Rev. Walter Ela, and her pastor each spoke briefly.

Humility, gentleness, persistence, evenness and hopefulness were so beautifully blended in her character as to make her peculiarly effective in church work and pre-eminently successful in homemaking and motherhood. Seventy-two years of life; more than half a century of service in the church of God; fifty-one years of homemaking, and then the "abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ."

J. E. JOHNSON.

Nutter. — Mrs. Nutter, widow of Henry Nutter, late of Pleasantdale, Me., departed this life to be with God, Sept. 21, 1898, at the age of 71 years. She was born in Lovell, Me.

Converted at the age of ten, she was for sixty-one years a faithful Christian and member of the Methodist Episcopal Church.

Four daughters survive her — Mrs. C. R. Locke, of South Chatham, N. H.; Mrs. Walter Skillings, of Pleasantdale, with whom she made her home, Mrs. Howard M. Dunn, of New Gloucester, and E. Minnie Nutter, of Portland. One sister also, and many other relatives, mourn their loss.

Highly esteemed by the church militant, she has found a welcome with the church triumphant.

L. H. BEAN.

Ferrin. — Mrs. Abby S. Ferrin, wife of Mr. Levi E. Ferrin, long an honored and useful class-leader in the Natick Methodist Episcopal Church, was born at Concord, N. H., Feb. 5, 1835, and departed in peace to the better world from Natick, Mass., Jan. 28, 1899.

She was converted in early life, at Newmarket, N. H., under the labors of Rev. C. M. Dinmore, and was married at that place Sept. 19, 1871, by Rev. T. L. Flood. For a large part of her life she was much afflicted in body through the pains of rheumatism, and during the past fifteen years she was confined to the house, much of the time to her couch. But she bore her trials with great patience, and her interest in the church suffered

CATARRH AND CONSUMPTION

I have spent nearly fifty years in the treatment of the above named diseases, and believe I have effected more genuine cures than any specialist in the history of medicine. As I must soon retire from active life I will, from this time on, send the means of treatment and cure, as used in my practice, FREE and post-paid to every reader of this paper who suffers from these annoying and dangerous diseases. This is a sincere offer which anyone is free to accept. Address, Prof. J. H. Lawrence, 114 W. 82d St., New York.

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no abatement. She was always doing something for somebody, interested in other sufferers, reaching out a hand of help to those in need. From childhood she had much hard work, her father dying when she was thirteen and her mother ten years after. She took much care of the sick, and labored in many ways as the Master gave opportunity. She was fully prepared for the blessed change which delivered her from earth's troubles and introduced her to the heavenly rest.

JAMES MUDGE.

Turner. — Mrs. Sarah A. (Wilder) Turner was born in Dennyville, Me., and died at her home in North Cutler, Me., Feb. 17, 1899, aged 79 years, 5 months, and 16 days.

At the age of sixteen she was joined in marriage with Mr. Ellery Turner, of North Cutler, where she has since made her home. She entered with loyal heart and willing hand into the duties and responsibilities of her home, ever displaying her beautiful disposition and make-up. Amid cares, perplexities and trials she was the same as when these were not hers to endure, ever possessing the happy faculty of seeing the best side of life. When the hard places were met and the path rough and thorny, she turned all these till she could see the silver lining of the cloud.

She and her husband were honored in entertaining the first Methodist preacher that came to Cutler, Rev. J. Thurston, who was directed to this home by Dr. Doe. Under the faithful preaching of Mr. Thurston Mr. and Mrs. Turner were happily converted in 1839, uniting with the Methodist Episcopal Church in Cutler, Jan. 3, 1841, and from that time their home has been open to preachers of all denominations. Many live today who can remember with pleasant thought the hospitality of that home. All that could be done was done to make the preachers welcome and their stay pleasant.

Her Christian life was beautiful, casting its influence upon all with whom she came in contact. For seventeen years she has been post-mistress. In this capacity she was an untiring servant of that community. For several years previous to her appointment to this position her husband held it, but a large part of the work was done by her.

Her sickness was short, her death peaceful. By her departure the community has lost a dutiful servant and a Christian neighbor, and the church a loyal and devoted member.

She leaves two daughters, one son, and a brother, besides a large number of friends, to mourn their loss.

Her funeral was held at the home at North Cutler, Feb. 20, Rev. A. B. Carter, of East Machias, officiating. May her mantle of usefulness and sincerity fall on many!

A. B. C.

Barker. — Mrs. Nettie Barker, wife of Mr. John Barker, died in East Corinth, Me., March 13, 1899, aged 23 years, 10 months.

Rarely are we called to mourn the departure of a young person whose loss is so deeply and generally felt. She was remarkably amiable in spirit and disposition and drew around her a large circle of appreciative friends. She was well settled in life and had a tender love for her husband and the two children that God had given her.

Sudden illness came to her in midwinter, but all hoped for her recovery. God had ordered it otherwise, but, true to His word, divine grace was sufficient, and the young wife and mother became sweetly resigned to the divine will. Wondrous grace led her even to desire to depart that she might dwell with Christ. During her illness she was triumphant in the Christian faith, the bravest of all, and gave words of precious counsel and trust to many. Her piety was ever of a lovely type, and her pure and noble life cannot be forgotten. Heaven bless the mourners and gather all above!

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Boston Social Union

AN unusually large number of members gathered at the American House at the meeting of the Union on Monday, April 24. Grace was said by Rev. C. H. Biale, of Emmanuel Church, Roxbury. Music was furnished by a Mandolin Club from Wesleyan University under the management of Mr. W. H. Stevens, and was beautifully rendered. A superb solo on the violoncello by Mr. R. S. Douglass, of Plymouth, evoked the heartiest applause. After the collation, prayer was offered by Rev. L. H. Dorchester, of People's Temple.

The guest of the evening was Prof. Wm. North Rice, D. D., of Wesleyan University. Seven new members were admitted. President Flanders announced that the May meeting would be Ladies' Night, and that Dr. Cadman of New York would speak. Dr. Rice was then introduced and spoke on "The Return to Faith."

Basing his remarks upon a small volume entitled, "Thoughts on Religion," compiled by Canon Gore, he proceeded to give a brief sketch of the life of the author, George J. Romanes, whom he characterized as one of the profoundest exponents of the doctrine of biological evolution, and who developed the doctrine of evolution among men and animals as Wallace did in the field of nature. Romanes had been one of the champions of original Darwinism. Darwin first planted evolution on a secure foundation. He recognized the influence of direct as well as of indirect environment.

The speaker proceeded to show the superior position Romanes held. He was formerly a priest, but the growth of the scientific spirit caused him to abandon his faith and his belief in theism. Extracts from Romanes' book were given at some length, showing the steps of his departure from his early faith in Christianity, the loss of his belief in theism, and his great sorrow in giving up a God, with whose loss went all that was lovely in human experience. He indicated the anguish he felt in the course which he seemed forced to take as the logical result of scientific thought. The notes which Romanes left and which form the basis of his book were entrusted to Canon Gore, who treated them with great wisdom and candor. They show the path along which Romanes traveled to unbelief, and also how he was enabled to retrace his steps at last, to note the previous errors of his reasoning up to his conviction of the full rea-

sonableness of Christianity, and finally to die in the bosom of the Christian Church.

Dr. Rice drew from this peculiar career the lesson that Romanes was pre-eminently a type of the age in which we live. Our age is characterized by a loss of faith and by skepticism, and yet by an intense sincerity and moral earnestness. In the doubt and disbelief and in the blessed return to the faith of childhood there is a type of many strong men of our own age. The speaker quoted those of his own acquaintances who believed at first that evolution was to be followed by the destruction of their own faith. But the remembrance of a loving Father who had so often comforted them saved them at the last. He would be the last to underestimate what physical science had done in the last half-century. Sanitary knowledge, electricity, antiseptics, and many other discoveries had made life better and sweeter. It is no wonder that with such magnificent results men had come to give excessive devotion to the study of nature. Yet men could not appreciate those mysterious relations of man to nature that cannot easily be defined. Men come thus to ignore what pertains to spiritual life. Raphael's "Transfiguration," Milton's "Paradise Lost," and the sufferings of martyrs at the stake, cannot be calculated as the expenditure of so much energy. If we truly believe in ourselves, in our own personality, then it is easy to believe in the personality that dominates the universe. So we have come to see that Darwinism has no more effect on Christian belief than the Copernican theory. We have been compelled to give up many false conceptions of God. We have simplified our belief till we accept a God "in whom we live and move and have our being." We have given up our belief in an inerrant Bible. We believe God has spoken—spoken in diverse manners and in diverse portions by men moved by the Holy Ghost; spoken in a progressive revelation; and, in the last days, spoken in transcendent fullness through Jesus Christ. The return to faith depends on the constructive results of Biblical criticism. Modern research has verified by its notarial seal the truths which the Gospels assume to teach. The picture we have of Jesus is a picture drawn by the men who walked and talked with Him. As we see the return to faith, we behold the fulfillment of the prophetic utterance of Tennyson, in which he seemed to set forth the splendid life of our age, in its doubt, in its earnest search for truth, and in its final blessedness of faith.

No abstract can begin to do justice to the cogency of reasoning and the beauty and felicity of thought, crystallized in language such as it is given few public speakers to utter, who characterized the address of Professor Rice.

W. P. ADAMS.

— We are informed, but without particulars, of the decease of Rev. Mark H. Sippelle, of the East Maine Conference, whose last appointment was at Mapleton, Me. Fuller particulars will be given in the next issue.

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Dr. Palmer Seeks to Explain

MR. EDITOR: Knowing your purpose to do justice to all men, I inclose you a portion of a letter which it would seem proper to print apropos of ZION'S HERALD'S reference last week to the matter. Dr. Palmer's statement is in accord with the facts, so far as I know. It is only right, of course, that he should be heard in his own defence.

JOHN D. PICKLES.

DEAR DR. PICKLES: I think I explained to you how I came to go to that hostelry. Not having heard from you as to any place of assignment, I asked Dr. J. W. Hamilton, whom I met at one of the Conferences immediately preceding yours, to recommend to me a hotel, and he advised me to go to the Touraine, in view of the fact that it was on the direct line of the trolley by which I could reach the church where I supposed I would speak, with least exposure. I arrived late on Saturday night, and went where I was directed. As I remember, you advised me on Sunday to stay there, and to send my bill to you for settlement, which I therefore do. I secured at the hotel the very cheapest room that I could get. I did not know when I went to the designated hotel that it was considered one of your most expensive hotels, as it is my uniform custom in traveling, either at the expense of the Missionary Society or of the churches entertaining the Conferences and their visitors, to do so in precisely the same manner that I would if traveling at my own expense, with leanings always towards economy.

A. J. PALMER.

Dr. Palmer can hardly be unfamiliar with Boston, as he has frequently visited this city. Other well-known, respectable, and lower-priced hotels were certainly better situated than the Touraine as regards accessibility to the church in which he was to speak. The reference to Dr. J. W. Hamilton is misleading, and likely to do him harm. Dr. Hamilton never had the reputation of patronizing such expensive hotels as the Touraine. Dr. Pickles was too generous and courteous a host to remove a guest from a place of entertainment which the latter had selected. Concerning the grade of a hostelry sought by Dr. Palmer as a private individual, our inquirer of last week had nothing whatever to say; it was the palpable incongruity of a missionary secretary of the Methodist Church selecting the most aristocratic and expensive hotel in Boston as his headquarters, which so disturbed our correspondent. In the letter published last week, and in the reply, no charge either by insinuation or inference is made against Dr. Palmer's colleagues or any of his associates.

This Will Interest Many

F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form, or neuralgia, will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

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